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Friends and Sanctions

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ON THE HORIZON OF THE CHRISTIAN CHURCH

NOTE DATE FOR RURAL LIFE SUNDAY

Rural Life Sunday as a special day for consideration of rural life by the church, as it is being now observed, came out of a meeting of the International Association of Agricultural Missions held in January, 1929. The fifth Sunday after Easter, which falls this year on May 1, has been recognized for a general annual observance by the Home Missions Council, the Foreign Missions Conference, and the Federal Council of Churches of Christ in America, along with other rural organizations who "commend its observance by all government, state, secular, farm, and church agencies in such ways as may seem practical to them." Many methods of observing the day have been suggested, and in most cases an attempt is made to secure the cooperation of all organizations interested in any way in agriculture and rural life. The Home Missions Council, 205 East 22nd Street, New York City, has issued a special pamphlet with suggestions and material for its observance.

MOTHER AND DAUGHTER WEEK OBSERVANCE

Mother and Daughter Week comes each year during the week following Mother's Day and is frequently linked up with the observance of that special day. The dates for this year are May 8-15. The events for this week are usually varied and effective and frequently include a mother and daughter banquet which is a joyous and character building event. Sometimes a worship service for the church or the church school, a mother and daughter class or club party or social is held. Leaders of youth and young people themselves often take the initiative and make this emphasis a vital part of their program. A new booklet on the Mother and Daughter observance by Abbie Graham has been prepared and will be available this year as one of the Christian Quest pamphlets. Several worship programs are also available from the International Council of Religious Education in Chicago.

MIGRATION TO THE COUNTRY INCREASES

In a letter to the editor of the *New York Times*, published January 26, 1932, Dr. Edmund de S. Brunner of the Institute of Social Religious Research, gives illustrations of recent increases in population in rural communities. Information has been secured by visiting certain communities and through sociological departments of colleges of agriculture and the rural departments of teachers' colleges. "In one southern Illinois village of less than 1,000 population, thirty-seven families had moved in from Chicago, St. Louis and other cities by the end of 1930. There is not a vacant house in the village. In a Michigan community of less than 1,500 fifty families had returned up to last summer. Enrollments of rural schools had increased in many cases up to 15 per cent between last spring and last autumn. . . . Rural migrants to cities are many of them single men or married men who have left their families behind them. They are former workers in industrial centers, coal, textile, and lumber communities, or hired men from farms. City migrants to the country usually are in family groups. Their return creates problems where there is next to no machinery."

VITAL NEEDS OF CHILDREN CONSIDERED

What are the basic needs of children? The National Probation Association, an Association made up of juvenile court judges, probation officers, psychiatrists, and others interested in the treatment of behavior problems outside prison walls, has undertaken to answer this question in its recently issued 1931 Year Book. The answer is based on experience gained from

daily contact with thousands of boys and girls in the juvenile courts of our country. These children are neither abnormal nor subnormal for the most part, although popular opinion has so defined them for years. "On the whole," states the Year Book, "they are normal boys and girls who, if given the proper environment and conditions under which to live, can be made into excellent citizens." The obstacle or obstacles which upset their normal course and landed them in the juvenile court, in the minds of the writers for the Year Book, express the things children need to insure a happy, normal development.

FOR FAMINE RELIEF IN THE MOUNTAINS

The organization of a committee headed by Jane Addams, Dr. John Grier Hibben, President of Princeton University, Dr. Albert Shaw, editor of the *Review of Reviews*, and others of national prominence, whose objective shall be the care of the children in the stricken mining districts of Kentucky, West Virginia and Southern Illinois, and provision for their future welfare has been announced by Dr. C. C. Carstens, executive director of the Child Welfare League of America, and chairman of the newly established International Save the Children Fund of America, with headquarters at 156 Fifth Avenue, New York City, which is sponsoring this appeal for the children in the soft coal fields of the country. Clarence E. Pickett, General Secretary of the American Friends Service Committee, is a member of the Board of Directors. The immediate aim is to provide clothing and medical aid for at least 20,000 destitute children. They will furnish kits of clothing for either boys or girls by the money provided them at low cost made possible through the aid of volunteer groups of women who are making the dresses and the boys' shirts. Money is also needed for the removal of tonsils and other necessary relief.

AMERICAN LEAGUE FOR INDIA'S FREEDOM

A new movement to organize American support for India's independence in the formation of the "American League For India's Freedom," is headed by John Haynes Holmes as chairman, with headquarters in New York, and with a membership of well known pacifists and liberals throughout the country. The new organization differs from previous efforts in the United States to support the Indian struggle in being composed exclusively of American citizens. According to Dr. Holmes, who conferred with Gandhi and other Indian leaders in England last fall, the Indian National Congress does not desire to establish branches in other countries, nor to depend on Indians for the expression of "what should be the spontaneous support of all Americans who believe in political independence through non-violence." The League will work through publications, meetings, and resolutions to unite all the forces in the United States supporting Indian independence, and is already cooperating with the India League, an organization in England with similar purposes. Among the members of the national committee are Prof. Charles A. Elwood of Duke University, N. C.; Waldo Frank, author, New York; Bishop Frederick B. Fisher of Michigan; Rabbi Edward L. Israel of Baltimore; Bishop Paul Jones of Ohio; Prof. Robert Morse Lovett of the University of Chicago; Judge Julian W. Mack of the federal Circuit Court, New York; Prof. Herbert Adolphus Miller of Ohio; Dr. W. E. B. DuBois of New York; Upton Sinclair of Pasadena, California; and Oswald Garrison Villard, editor, New York.

These two things, contradictory as they may seem, must go together—manly dependence and manly independence, manly reliance and manly self-reliance.—WORDSWORTH.

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WALTER C. WOODWARD, EDITOR

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EDITORIAL

Finding Enduring Values Amid Changing Conditions

IT WAS our privilege the other day to hear a widely known public educator and business man give an informal, heart to heart talk to a group of representative business men. After assuring them that as one directly connected with the world of business he had been wrestling with the difficult problems of the period, he said he wanted to share with them a few of his personal experiences. In this time of great stress, bringing failure and disaster to so many and a sense of uncertainty and anxiety to nearly everybody, a time when the very structure of life seems shaken to its foundations, he had been digging more deeply into his life philosophy to see whether he could not find certain enduring values upon which he could absolutely rely, come what might. He spoke of three, which he commended to his attentive listeners for their consideration.

In the first place, he was assured that we live in a dependable universe. The order of creation is according to intelligence and law and is not subject to caprice and uncertainty. Confusion and demoralization are the results of man's limitations and failures and are not due to any breakdown on the part of the natural forces of the world in which we live. In so far as we comply with its unfailing laws, we shall find our universe to be absolutely dependable.

The second enduring value was given as the might of personality—the great, undeveloped spiritual force of the world. It is a force, of course, that can be used for weal or woe, but the speaker dwelt upon its great potentialities for good. Particularly, he spoke of what can be wrought for the welfare of all through the sympathetic cooperation of personality. Applying this to the business world, he urged upon his hearers and their kind the responsibility and the necessity of taking the initiative in working out, through mutual cooperation, adjustments, and improvements in economic organization with a view to approximating new principles of social justice and welfare. In the world at large, the way in which to bring peace and well-being is similarly the way of cooperation. Great as are the problems that face us on every hand, they are not greater than the might of right motivated personality to solve them.

As the third enduring value, this educator and business man named our sense of partnership with the Divine Intelligence, which he did not hesitate to

identify with God. He quoted lines from Henley's well known poem, "Invictus," a challenge of mingled despair and defiance to "whatever gods there be," as quite unsatisfactory to one who craves a sense of security and who finds unsatisfying the assertion of a certain desperate and hopeless courage. This deepest of needs is met by the experience of partnership in a divine purpose in the universe, which the speaker had come to feel. With this feeling, one ceases to be a mere pawn on the board of purposeless, uncertain existence, but becomes linked up with the Infinite Intelligence in the personality of God.

Such, in brief outline, was the "testimony" of a business man to his fellows. It was not couched in the accustomed phraseology of religion, yet as we listened to him we felt that he was, in his own way, plumbing spiritual depths. In any event, he gave evidence of how many a thoughtful man in the street is seeking these days to dig down to solid rock upon which to build the structure of his own life. It was an illuminating and a heartening presentation. May those of us who may profess more in the field of accepted religion, be as constant and eager in our determination to discover enduring values in our changing life.

How the National Budget Might Be Balanced

IT IS a difficult problem—that of balancing the national budget, or any other kind of budget these days. But it must be balanced, we are admonished. Observers who return from abroad emphasize the importance of putting our federal house in order if we would escape the financial demoralization that has fallen like a pall upon those countries who have failed to take due account of the inevitable day of reckoning. So Congress has been earnestly wrestling with the problem of bringing income and outgo to a parity next year—so earnestly, in fact, that the members have been thrown into such an uproar as has not been known in years. Yes, this business of balancing the budget is a serious matter.

Now we lay no claim, personally, to being a national economist, a financial expert, or even to being good at ordinary figures. We do not even pretend to merit the modest appearing but proud title of "a plain business man," although we felt highly complimented the other day by being told that we looked like one. In all humility, however, we offer a suggested solution

of the pressing financial problem. There has come to us a copy of the weekly bulletin published at the Washington office of a nationally known firm of accountants and auditors. This particular bulletin presents by striking graph, with accompanying explanation, the present fiscal position of the United States Treasury. The chart tells graphically the story of where the government's money comes from and where it goes in the current fiscal year, 1932, ending next June 30. Rather casually we were viewing the chart and glancing over the figures. Even the statement that nearly two-thirds of the cost of the federal government may be charged to the cost of wars, past and predicted, did not impress us particularly, since we

were already well aware of that fact. It was only when we noticed the great similarity between the figures of the enormous deficit on the one hand, and those of the enormous sum for war expenditures, on the other hand, that we really began to take notice. Specifically, they are: deficit, \$2,123,000,000; war expenditures, \$2,722,000,000. Ergo, cut off the war costs and create a treasury balance of \$599,000,000 instead of a deficit. Oh, of course, the solution is too simple to be sound—and safe! We do wish, however, that the fact would sink into the public consciousness—and conscience—that our outlay this year on war costs is more than the total estimated receipts of the government by \$484,000,000!

The Limits of Toleration

By JOHN A. HUGHES in the *London Friend*

THE question of how far Quakerism can be tolerant without losing itself has been brought sharply to my mind by two recent letters. One is a personal letter to myself, the other appeared recently in *The Friend* on the subject of "The Problem of Evil." It may be stated at the outset that but for a certain intolerance or definite selectivity, on the part of early Friends, Quakerism would never have been born; nor can it hope to survive unless something of the same attitude still exists. In the personal letter the following paragraphs occur: "Our principle" (i.e., the principle of Quakerism) "is that each individual must be true to his or her own conviction; this leads to great diversity, but it is the only way to ultimate harmony." There is a considerable truth in that, but it is one which needs definite safeguards. I suppose that in the ultimate harmony of things chalk and cheese are not so unrelated as they appear to be on near inspection; nor ruffian and saint; nor patient belief and mocking blasphemy. But the Religious Society of Friends by its very title suggests certain definite limits, and it would surely be a wrong thing to widen those limits to such an extent that the Society came to mean nothing at all. It must both include and exclude.

Bernard Shaw says there is no such thing as standard English. There is not, if by standard English is meant one strict and limited form of pronunciation and that alone. But standard English may be likened to a broad road, with fairly clearly defined edges, fading off into thicket and morass at the sides. Between these edges there is a good deal of latitude; there is room for those differences which exist in good English speech, and without which it would be a poor thing indeed.

In the same way we may speak of Quakerism. There is no standard Quakerism. It is fortunately a pretty broad road: but not without its limits. It has something to safeguard and cherish in its religious philosophy. To Quakerism, for example, God does not mean just anything one likes to name; the warmth and joyousness of early Quakerism testify to something very different. God is the fount of our mind and spirit. He dwells within us, and we in him. He is our Friend, and we are friends one with another in him. Nor time nor space, poverty nor riches, can alter our relationship with God. He is eternal, and we share eternity with him.

Thoughts of this kind belong to Quakerism, and obviously the denial of them does not. There cannot be in Quakerism religious beliefs alongside of one another as different as chalk from cheese. Quakerism is not tolerant to the absolute limit.

I believe that this is worth saying, for I come more and more in contact with what I would call a "peptonized" religion. It is intended not to hurt the susceptibilities of anyone. It

makes no particular demands on the mind for deep, eager thinking, but lets the devotee off all that. It does not ask for a sense of sin, nor for personal committal, lest the shy aspirant should be frightened away. It tones down the idea of God until everyone will find it easy to swallow and digest. In other words it gives us a religion utterly unsuited to the nature of man. Man does not thrive on pre-digested food. Nor does he thank you in the end if you don't call on him for the exercise of the heroic in his faith. Ask him to think, to face up to the sin in himself, to commit himself in devotion and service to God, to endure hardship and pain, and you are on the right line. This is the way to win him. But give him the idea that, for example, the highroad of Quakerism is so broad that it has no limits, and that the chalk and cheese of religious belief are equally at home on it, and you earn his contempt. The adventurous have never been won by "peptonized" religion, and never will be.

The friend who writes to me refers to the fact that many of the "younger generation of Quakers are becoming very lightly attached to the Society and some are resigning their membership." In the writer's view it is to be put down to "intellectual sincerity." This is a term which may cover an honest inability, after arduous thought, to accept the propositions about life which religion makes. It may not, however, be that, but only a cloak for mental or moral slackness. In either case what are we to do? Must we sterilise our teaching until all the vigour has gone out of it, lest any should find themselves intellectually affronted by our professions; even though we are convinced of the truth and beauty of the beliefs in question? Surely not.

So far as intellectual affront is concerned, I feel we have to be prepared for that. All life affronts us intellectually. It is literally unthinkable. We cannot therefore in the name of tolerance throw overboard our beliefs merely on that score, for in this universe the most unthinkable things are nearer the truth than the thinkable things.

Another Friend, who takes up the proposition I recently put forward in these pages that the evil of the world may in large part be attributed to the exercise of God's gift of freedom, suggests that this sort of answer, satisfactory maybe to the intellect, but not to the heart, is causing some to find satisfaction to their questionings elsewhere. But, again, what are we to do? Water down our beliefs in God until they have no sort of meaning and will offend no one's stomach? That would surely be wrong. We must cling to the belief in the constancy

of God "in whom is no variableness, nor shadow made by turning." God is love. The token of his love is the gift of freedom to the world. But for God to go back on that: to interfere with the working of the principle of freedom, and out of pity save, shall we say, a widow's only son from death by typhoid, is to go back on himself. I believe God is Love. The witness to his love is, I believe, freedom. I feel I must accept that with whatever difficulties it presents. Freedom is the condition of my moral and spiritual being. But it must be no half and half affair: not merely given to me at one moment when I am good, but taken away from me at another moment when I am not so good! It must be given "out and out" in a moral universe, and my belief is that it is so given, with a plenitude, on a magnificence of scale, and with such royalty of risk as we mortals cannot even imagine.

When we come to ask, as this second writer does, what the attitude of Jesus was in regard to pain, the answer would seem to be a double one. As a human being it seemed obligatory to him to relieve pain where he could, and to teach men how to help themselves. But so far as the relation between God and pain was concerned he had a belief which I think may be described in this way. He recognised the presence of pain and

evil in the world, and then taught that God does not favour nor shield some more than others when it comes to the working of natural laws. The teaching of Jesus in this regard may be described as uncompromisingly plain! Even the loved ones of God will get wet in the rain. That goes very far indeed—tragically far, as Jesus himself experienced. But are we to peptonize this teaching for the sake of those who otherwise will seek comfort elsewhere? Are we to deny the validity of this teaching of Jesus? What are to be the limits of our toleration? Must we give all away in the hope of catching some! I am free to admit that on the surface the teaching of Jesus sometimes appears bleak. No divine props hold up the tower of Siloam and prevent it from crushing the faithful! No, for the reason that God does not work that way. He does not stop wars: He does not save much beloved sons in wars, or babies from poison gas. The teaching certainly appears to be bleak: ought we not to tone it down a little?

No, for consider what we should throw over—the heroism that trusts the love of God to the limit: that finds its own grounds for belief in providence as Jesus heroically did: that finds a God who intervenes—but only where and in the manner a God of love would intervene, in the heart of men: finds One who bears the pain and the evil with us.

This Judgement Day

BY NATHANIEL EDWARDS

(Read at the recent session of Spiceland, Indiana, Quarterly Meeting.)

THE genetic account of the creation of man might fittingly illustrate the merging of mankind into "creatures of law." The first law that we have any account of seems to have been a very simple one with one thing only prohibited, all things else to be freely partaken of. But it was the beginning of the reign of law and, notwithstanding this law was violated, the race was, and is, infinitely better off than it would have been, had it been left to wander in darkness, without a moral guidepost. Not much is said in the Bible about law during the period of time between Adam and Moses. Paul, in referring to this period, says that death reigned even where no law had been violated. (Rom. 5:14)

In the upward climb of the race, the law of Moses played an important part. It had much to do in the promotion of the doctrine of monotheism. It produced the great prophets and some of the finest literature, both prose and poetry, that the world has ever known. The primary purpose of the law, evidently, was to prepare the way for the coming of a new and better day. It was a step upward in the human quest for God. It pointed straight to Jesus, and to calvary, to his resurrection and ascension, to his return in spirit at Pentecost.

"In the fullness of time," Jesus was born in Bethlehem and was reared to manhood in a town in Galilee called Nazareth. In his early years, no doubt, he was diligently instructed in the law and in the prophets by his parents, and in later years became a profound student. We may well believe that when Jesus was growing in wisdom and in stature, and in favor with God and man, and when he was contemplating the great prophecies concerning the Messiah that was to come, his heart burned within him as he wondered who that great personage was to be, and when he was to appear.

When he was about thirty years of age, this carpenter of Galilee came to John the Baptist who was the announcer of the coming of the Christ, but as yet John did not know who was to be the Christ. He evidently knew Jesus as a man, for they were cousins, and devout Jews, probably meeting often at the annual feasts at Jerusalem. But John, in speaking of that time said, "I myself did not recognize him, but He who

sent me to baptize with water told me, 'He on whom you see the Spirit descending and resting, that is he who baptizes with the holy Spirit.' Now I did see it, and I testify that he is the Son of God." (John 1:33-34—Moffatt's translation.)

Now when all the people had been baptized, and when Jesus had been baptized and was praying, heaven opened and the holy Spirit descended in bodily form like a dove upon him; and a voice came from heaven, "Thou art my son, the Beloved, today have I become thy father." (Luke 3:21-22—Moffatt.)

THE NEW MAN AND THE NEW BROTHERHOOD

The travail of the ages, the birth pangs of the Universe—God—brought forth a *new man*; a new type of man, as different from the old type as light is from darkness. This transcendent experience of Jesus was, and is, a prophecy of a new age, a new race, a new civilization, a new brotherhood. It was the opening of the door into the "Holy Presence behind the veil."

For three years Jesus walked the earth, the only one of the new type, the new brotherhood that was yet to be born. "He trod the wine press alone" to prepare the "new wine" for the new kingdom. This was the wine that he referred to when at the last supper he said, "I will not drink of the fruit of the vine until I drink it new with you in my Father's kingdom." He was the vine that produced the wine that he drank with his disciples at Pentecost, the "gate beautiful" of the City of God. Pentecost was the birthday of the Christian church, the creation day of a new type, a new brotherhood; it was, also, a marriage feast at which the New Wine was poured forth; the creation of a virgin mother to bring forth sons of God.

"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," "Immanuel, God is with us," "Called of God to be a Prince, and a Saviour," "Called of God to be a priest forever, after the order of Melchizedek." "God highly exalted him, and gave him a name that is above every name." He is worthy to be worshiped. To him every knee should bow, and every tongue confess. "Worthy is the Lamb that hath been slain to receive the power and riches,

and wisdom, and might, and honor, and glory, and blessing." So sang the angels.

Jesus Christ is God's standard of righteousness for this age. By this standard all mankind who have had opportunity to learn of him are judged. And if the church has been lacking in purpose, or in power, to "make disciples of the nations," she also is judged.

"In Jesus is revealed, at once, God's ideal man, and man's ideal God." Anyone who is putting forth his best efforts, under God, to approach that ideal is not judged. All judgements are committed unto him because he is "the *Son of man*." His judgements are reformatory in their purpose—invitation to higher ground. But if man does not heed the invitation, he must reap the fruits of his own seed-sowing.

PREACHING LOVE AND BLESSING WAR

"We are Christians; we cannot fight," was the slogan of the early church. When she forsook that slogan, and went to war, she sold her birthright for a mess of pottage. She yielded to the very temptation that Jesus had resisted. She bowed down to mammon, and lost her grip on the heart of the world. She has been limping through the ages since, trying to preach a gospel of love, and at the same time blessing war. Little wonder that the church has not been able to "make disciples of all the nations." This is a dark picture, but is it over-drawn?

Jesus was a pacifist. He was tempted to bow to mammon, and adopt the tactics of a militarist in the conquest of the world, but he spurned it. He could have commanded twelve legions of angels to rescue him from the mob, but he chose rather the way of the cross.

A few years before the World War it began to look as though the churches were about to take a firm stand against the war system, but when war came, with few exceptions, they right-about-faced and hastened to join with the world in spreading propaganda that we are all ashamed of now. There is no way of estimating the power and prestige that the churches lost in this way.

Not until the church—including all churches—returns to her "first love," receives again Pentecostal power, takes up again the slogan which she lost, namely, "We are Christians; we cannot fight," shall she be the overcoming church that shall have "power over the nations."

A distraught and chastened world is reaping the fruits of its own folly from the seed sown in the World War. Victor and vanquished are suffering alike. What nation could rightfully claim any real glory, or benefits, from it? The ancient traditional glory of war is a vanishing myth. What glory is it for mothers to bring forth sons to be murdered in battle, or made cripples for life?

Among the millions who were killed in the World War, there were doubtless those who had the genius of an Edison, a Marconi, a Moody, a Washington, or a Lincoln. We shall never know what the world has lost in physical, mental, moral, and spiritual power, by the sacrifice of our best blood on the altar of Mars.

THE CHURCH AND OUR INDUSTRIAL ORDER

It has been, and is being demonstrated every day, that capitalism as we have it, is inadequate for an emergency like the present one. A superabundance of food stuff and clothing material on one hand; and millions underfed and underclothed, on the other.

An industrial system that is individualistic, founded on selfishness, and developing selfishness, is the antithesis of the practice and teaching of Jesus. Is not the church more or less bound up with such a system? If so, can she free herself from it? Will she be able to cast her lot with the rapidly rising tide of social sentiment among us, and rescue it from its present atheistic tendencies? These are important questions for the church to answer.

That the wealth created by the ingenuity of mankind and

by labor is unfairly distributed must, I think, be admitted by all. Changes, no doubt radical changes, must be made in our manner of production and distribution of the good things of the earth that belong to all, rather than to a select few.

But how shall these changes be brought about? That is the important question. Can they be brought about by normal development, or evolution? Or must it be by revolution? Let us hope by the former.

That capitalism has the whip hand, both politically and economically, in our present order, is readily seen by an unbiased observer. Can there not be evolved an economic and social order that will adequately supply the needs of all, in place of our present system that burdens the few with over-much riches to their own hurt, and burdens the many with over-much poverty to the hurt of all?

"He that entereth in by the door is the shepherd of the sheep." "The good shepherd layeth down his life for the sheep." Did not the Lamb of God enter, by way of the sheep-gate, to the place of sacrifice—to the place of crucifixion? Was he not, "as a lamb led to the slaughter?" Is there any way to the throne of power but to follow him to the cross? The way to God is through the straightened gate of repentance that opens into the narrow way of regeneration that issues in the birth of a new man—"Christ within, the hope of glory."

"God did not send his Son into the world to pass sentence on it, but to save the world by him. He who believes in him is not sentenced; he who will not believe is sentenced already, for having refused to believe in the name of the only Son of God." (John 3:17-18—Moffatt.) And this because Light has entered the world. Light brings responsibilities, as well as possibilities. In Paul's great sermon at Athens, he says, "The times of ignorance, God overlooked; but now He commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day (an age, this age) in which he will judge the world in righteousness by a man whom he hath ordained." (Acts 17:30-31—American Revision.)

This glorified Man who overcame, and sat down with his Father on his throne, said also that "He that overcometh shall sit with me on my throne." He is the standard of judgement for this age, and before him are gathered the nations, separated into two classes: the disapproved, and the approved; the condemned, and the justified; the first Adam type, and the second Adam type. The former, of course, includes all mankind that has been born of the flesh only; the latter, those who have been "born of the Spirit."

It must be admitted that, as yet, the world is largely ruled by the first Adam type, based on selfishness. Let us hope that the day may be hastened when a God-born brotherhood of the second Adam type, filled with the meekness and gentleness of Christ, will take possession of the earth which is their rightful inheritance. "Blessed are the meek, for they shall inherit the earth."

From some of the things stated above, it might be inferred that the writer is pessimistic, but such is not the case. He believes that this same Jesus, cooperating with his white-robed bride, will yet subdue the earth by the power of love. "We see not yet all things put under him, but we see Jesus—from henceforth expecting, till his enemies (all wickedness) be made the footstool of his feet." He shall not fail, nor be discouraged, till he hath set justice in the earth."

Did not Jesus lose himself in the world that he might find himself in a redeemed humanity? "This Judgement Day!" How do we look, standing beside the Son of Man?

Shirley, Indiana.

A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited and described. It is a dispensation of Providence, designed not merely to have an immediate but a continuous, progressive and never-ending agency. It survives the man who possesses it; survives his age — perhaps his country, his language.—EDWARD EVERETT.

How the "Quaker Home" Celebrated

BY ANNA L. CURTIS

The following story, based on reports of the Christmas celebrations at the Frankfort Center, has been prepared by Anna Curtis primarily for children's reading. In view of the sidelights it gives on the contribution to good cheer which our Centers are working abroad, we commend it to adult readers as well.

THE Friends Meeting in Frankfort, Germany, has no meetinghouse. All the meetings in Germany are new, and small, and poor, so that they can not afford to build meetinghouses. They meet in the homes of the members, or else rent rooms to use for their meetings and their work.

In Frankfort the Friends rent two rooms in a house on Leerbach Street. ("Leerbach" means "empty brook." Probably there was once a brook running along where the street is now.) In these rooms they hold their meetings for worship, and their First-day School. On week days the business of the Meeting is done here, and somebody is always on hand to meet people who come asking for advice or help. Also, several clubs of children, young people and grown-ups use these for meeting rooms. The Friends try to make their rooms homelike and helpful, and they call them the "Quakerheim"—the Quaker Home.

Last Christmas there were five different Christmas parties at the Quaker Home. Almost everybody in Germany is so very poor now, and so sad and unhappy, that the Quaker Home is doing its best to encourage and cheer up all whom it can reach. This is especially important at Christmas time, because the Germans are so fond of Christmas. Stores are often closed for three or four days before and after Christmas, and it is the greatest day in the year for many people.

At this last Christmas comparatively few families could have Christmas trees, and a great many children had no presents at all, or any Christmas fun. Often people could not even buy the cheap little gingerbread figures of Hansel and Grethel which all the bakeries in Germany seem to sell at Christmas time, and which seem to the children so necessary that Christmas is not Christmas without them.

So the Friends in Frankfort were very thankful to receive a little money from English Quakers with which to make Christmas for a few people in the Quaker Home. They bought the prettiest tree they could find, and set it up in the corner of one room, its branches all a-glitter with silver thread and icicles, and with gold and silver stars made by a poor little crippled woman. Over the table in the

other room hung a lovely Advent wreath of evergreen, with four fat red candles in it, one for each of the four Sundays before Christmas.

These Christmas decorations were the same for all the parties. But the parties themselves were very different. First came an evening for the International Club. This club is made up of people from all over the world, who are studying or teaching at the University of Frankfort, or who are living in Frankfort for some other reason. They are sometimes poor, and often lonely, and many of them are very glad to come together once a week to get acquainted, and have a pleasant time together.

At their party, one of the Friends read the Christmas story, and then there were carols, of course. The Germans have many, many more Christmas carols than we do, and they sing them again and again until they know them by heart. And after the carols came tea, with lots of Pfefferkuchen, or "pepper-cakes." These are delightful, spicy, little round cakes, looking something like macaroons, but tasting very differently. No Christmas party in Germany is complete without them. Next came games—foolish games. The most foolish was the blind-folding of two people, and setting them to feed each other with jam. Can you imagine what happened?

The next afternoon came a party for the English wives of German men living in Frankfort. Most of these are quite poor; so the refreshments were a real meal, with bread and butter and sausage and Christmas cakes—especially pfefferkuchen. (You must be sure to pronounce the "kuchen" as if you were saying *coo*.) Here again they played games, and read the Christmas story. But this time the Christmas carols were English, the same ones that we ourselves sing. The children who came with their mothers were delighted to see a tableful of presents, with a gift for everybody, even the dog, Bobby, who was the most important member of the party. Bobby's present was a large bag of dog biscuit, shaped like bones.

Another day there was a little tea party for some other children. They enjoyed their cakes and cocoa, but were too bashful to play many games. However, four of them, standing on chairs, lighted the candles on the Advent wreath all together, and also set the wreath on fire while they did so. Then they sat around the tree, and sang carols for the grown-ups, and each one recited a Christmas verse, and received a little present—the

only present that year for some of them.

The Young People's Club arranged its own party. They decorated the table with candles and small branches of pine. Each one brought a few nuts or apples or little cakes, and they made cocoa in the tiny kitchen. They could not afford to spend more, but with music and games, and the reading of a Christmas story, they had a happy evening. The story which was read spoke of the longing for snow, and how people rejoice in its beauty when it falls. And when the party broke up, it seemed to them that the story had come to life, for the snow was falling gently, and all the city was white, while overhead the stars were glittering in a perfect sky.

The last party was the biggest of all, so large that the Quaker Home had to borrow another large room for the 170 people who sat down together. This was the party for "Lonely People." Most of these are old people without any children or other relatives, who are living on the tiny old-age pension given by the city. The Quaker Home has held this party for several years, and some of those who come seem to remember and talk about one year's party until July. They then begin to look forward to the next one.

You should have seen the long white tables with branches and twigs of pine scattered along the cloth, and with thick white candles standing up between, ready to be lighted. Every plate had a bright red apple lying beside it and also a gay little package of Christmas gingerbread. These were for the people to take home, as small reminders of Christmas. For refreshments at this party, there were coffee, cocoa, and cake. And how the guests did enjoy it all! "We never see cake nowadays," said some of the old ladies. One old gentleman took three pieces at once, and drank five cups of coffee. "Real coffee!" he said. "At home we can afford only substitutes."

But there was much more to this party than refreshments. The guests had been invited to come at 4 o'clock, but some of them were there as early as 2, "for fear of being late." And how pleased they were with the lighted Christmas tree, and the Advent wreath, and all the Christmas decorations! First, they had some music. One little boy who played the violin was so small that he had to be lifted up so that people could see him. Then came the refreshments, and then more music, violin and songs, and carols sung by everybody. Two or three of the Friends gave short talks, one of them saying that no matter how poor we may be, we all have something to give—courage, patience, cheerfulness, peace; and those who have suffered the most have the most to give.

All through the party people were nodding and waving to each other, or hurrying to greet old friends, talking, laugh-

ing, and enjoying the Christmas spirit of friendliness and goodwill. At the close the Friends needed twenty hands apiece to shake hands with their guests, who were so eager to thank them for the happy time—"the happiest time of the year," said many.

And so, in friendliness and simple joy, the Quaker Home in Frankfort held its Christmas parties, and shared the Christmas spirit.

WHEN JESUS "ANSWERED NOTHING"

BY FRANK C. GUYATT

Jesus, the Great Teacher, was brought before Pontius Pilate, the Governor, who held in his hands the power of life and death, as the Master knew full well. When accused by the chief priests, Jesus made no reply. At this the Governor marveled greatly—he was deeply affected by the power expressed in Jesus' silence, and he said, "I am innocent of the blood of this righteous man."

He answered nothing. "Nothing," said a Gnostic poet, "is more profitable than silence; it contains in itself an answer to many, being often stronger than speech; for unless something better than silence can be spoken, it is better to be silent." The silence of Jesus was powerful. Pilate marveled that he should be silent, and should not, by defending himself, condemn the witnesses against him. Although Pilate wondered at the human Word which he saw, and which answered him not, how much more would he have marveled had he been able to recognize the Divine Word was hidden from his vision! He, with a common error, was prone to judge too hastily and carelessly from outward appearances. At a glance the outward may be discerned, but the hidden man of the heart may often lie concealed from the outward and perfunctory gaze. Pilate saw the poor persecuted Jew, but little did he deem that he was the "Son of God with Power," the redeemer of the world.

He answered nothing. He knew that the tribunal would not promote the truth; that the judgment would be an unjust one; that all he could have said would have been spoken in vain. The Lord therefore became, as the Prophet had expressed it, "like a lamb which is dumb before its shearers." He proved his wisdom by silence when standing before Pilate. Once he had said, "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you." Why should the Lord have defended himself before one who had not strength and purpose enough to turn his holy words to good effect? From his example, we may learn that there are times and occasions when it is far better to remain silent than to speak. How often words magnify injustice, kindle bitterness and degrade the speaker!

He answered nothing. Jesus willed to do so, lest refuting the accusation he should be acquitted by the judge, and the benefits of the cross should be deferred. This very silence was a tacit evidence of his abounding, enduring, and unselfish love; an expression of his self-sacrifice for our sakes. Fixity of purpose, when there is strength of mind to maintain it, is a mark of the grace of God dwelling within us. As Jesus loved, so also did he "endure unto the end."

He answered nothing. Three times Christ "held his peace"—before the high priest, before Herod, and before Pilate. In the first case, he exemplified the virtue of keeping silent under the reproaches of false witnesses; in the second, of being silent in regard to vain questions; in the third, of maintaining silence in the face of false accusations. It is difficult to suffer reproach, especially unjust reproach, without making any effort at self-vindication. We cannot all say with Paul, "I take pleasure in reproaches." It was the meekness and gentleness of Christ that triumphed over every form of obloquy and suffering. He said, "Learn of me, for I am meek and lowly in heart." This is virtually a command, with a promise following—"and ye shall find rest unto your souls."

THE VOICE OF GOD

A white-winged bird skims across the sky—

Sun-flecked, it dips, 'twixt sky and sea;
And in its plaintive cry I hear
The voice of God a-calling me.

The thunder rolls from out the blue;
It vibrates to the sea;
'Tis the voice of God a-calling
In wonder tones to me.

There are sounds of gentle patter
Striking on the window-pane;
'Tis the voice of God a-calling,
Gently calling through the rain.

The tide turns in; the waves dash high,
White-crested from a raging sea;
Wild winds drive on the white beach
sand—
The voice of God a-calling me.

A rainbow spans the summer sky,
Its ends deep sunken in the sea;
Precious promise of ancient hope,
The voice of God reminding me.

"Daughter, high heaven blesses thee,
Days of restless fears be past;
Great is thy faith, my promise to thee,
Though the last be first, the first shall
be last."

A pale star gleams beyond the sunset,
And night shades hover murky;
But the voice of God is ever calling
From the darkness unto me.

ROSETTE LE PAGE.

Oskaloosa, Iowa.

He answered nothing. Jesus needed no defense, for, silent, he resigned himself wholly and unreservedly to the hands of his Father. Resignation to the will and the way of another is often very difficult to learn, demanding a full measure of faith in the providence of God even in times of great trial and affliction. Yet Jesus set us an example of an humble, faithful resignation, which brings a sweet peace and a holy calm to us under the sorrows, fears, troubles, and disquietudes of life. Jesus, the Great Teacher, caused his great prudence to shine out in all its full lustre, as also his patience and his complete reliance upon his heavenly Father. May it be for the strengthening of our own spiritual lives, for our encouragement under every form of sorrow or suffering, that the Son of Man "answered nothing."

AND THEY CRUCIFIED HIM

BY GEO. W. BIRD

In the plan of salvation, these four words have more meaning than any other like number. The destiny of men hangs on the truth of the crucifixion. The Son of God came to earth in human form and lived and worked miracles and taught as no other teacher has even been able to do. But his real mission was to die for our sins. He did not try to avoid the cross but gave himself freely for our redemption. The law had failed to stop the sin in men's lives and the world needed a help that it was not getting. So the need of men brought Jesus Christ to the cross.

While Pilate gave the sentence that brought the crucifixion, the plan was made in the counsels of heaven as soon as man had sinned, (Gen. 3:15) and was later shown in the types and offerings of the old law. God saw no other way, so in his love sent Jesus Christ to earth to die for us.

Jesus died for all men, yet men are saved from sin only as they accept God's terms of salvation. These terms are simple: only believe and follow God's will.

The crucifixion and the events that followed changed the immediate disciples of Jesus from men who were uncertain and who sought the best places to those who were willing to serve even though it might take their lives. Then the crucifixion brought salvation to the Gentile world. We should ask ourselves if we are taking the crucifixion and the resurrection and the coming of the Holy Spirit as seriously as we should. No nation has allowed Jesus Christ to have his way but even as far as the gospel has gone it has transformed men and nations. Even with the failure of the church to live up to the ideals that Jesus Christ has given, Christianity has done wonders in the world.

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EDITORIAL COMMENTS

All's Quiet on Lake Leman— What of Disarmament?

THE first period of the Disarmament Conference came to an end with the month of February. It was the spectacular and the forensic period, marked first by the impressive presentation of the monster petitions for disarmament bearing the signatures of millions of people from all over the world, and second, by the speeches made by the spokesmen of the nations setting forth their respective programs for disarmament. While these programs varied greatly in detail, a few fairly well defined proposals emerged. France espoused security through an international police force under League control. Germany demanded general disarmament and equality and equal security among the powers. The United States made nine specific proposals involving gradual disarmament and the humanizing of war, and was generally supported in principle by Great Britain and Italy. Russia advocated total disarmament, but expressed a willingness to cooperate with the other powers in a program of gradual reduction of arms. For the most part, the proposals of the small nations repeated, with variations, points of view expressed by the big powers.

With the conclusion of the speech making in the general body, the Disarmament Conference went into commission, so to speak. The delegates are divided into special groups, or commissions, each group dealing with certain kinds of questions. After threshing out the problems involved in their own field, the commissions will later report their findings and recommendations to the General Conference for action. At this juncture, however, the center of world interest was shifted to the special meeting of the League Assembly, called to consider the Far Eastern crisis. Inasmuch as so large a number of the delegates to the Disarmament Conference also represented their countries as delegates to the Assembly, a virtual recess of the Conference sessions was necessitated. Furthermore, as a matter of fact, it is doubtful whether any far-reaching steps will be taken pending the European conference on finances, involving reparations, etc., which was to have been held at Lausanne in late January, but which was postponed until the first of June. This does not mean, of course, that the commissions will not be working, meantime, on the knotty problems committed to them.

What seems to be the pulse of the Conference thus far? What are the prospects for disarmament now as compared with what they were two months ago? On the whole, is the situation encouraging or otherwise? Observers would doubtless answer these and similar questions differently, but we believe the general reply would be one of encouragement. We offer two or three general considerations which appear to substantiate this feeling of hopefulness.

To begin with, world opinion for disarmament and peace has been focussed upon the Conference to a degree that has undoubtedly influenced greatly the thought of the delegates. They are still under the weight of that mountain of popular

petitions referred to above. The world over, the folks back home, millions of them, want relief from the menace and the burden of bristling armaments and they have said so to their delegates in unmistakable language.

In the second place, curiously enough, the clash of arms in the Far East has seemed to help rather than hinder the purpose of the Conference. To be sure, some pointed to the Sino-Japanese hostilities as demonstration of the futility of peace machinery and of the necessity of armaments for national protection. For the most part, however, those very hostilities, together with the aggressions involved on the part of Japan, have served as a horrible example of what happens under the old system of rampant nationalism, based on a strong military establishment eager to assert itself. The obvious necessity of getting away from such international banditry has spurred on the Conference to renewed determination to help remove the implements, and to a large degree the cause of offense. Paradoxical as it may seem, the very atmosphere of pessimism in which the Conference met has had a certain usefulness, according to William Martin, political editor of the *Journal of Geneva*. Everyone was so afraid the Conference would fail that a deep concern has been manifested that it be made to succeed.

This leads directly to the third cause for hope—the evident spirit of earnestness and conciliation among the delegates. They have shown a will to succeed and a willingness to yield something that success may be achieved. Even France is showing signs of mellowing up and cooperating with the other powers more heartily.

By all of which we do not presume to say that the victory has been won or that drastic or even substantial reduction in armaments is assured. There is a long, tortuous road to be traversed before the goal is even approached. By these presents, however, there is reason to thank God and take courage.

The Spirit of Briand and Stresemann Goes Marching On

SHORTLY following the publication of our March issue, two events of major importance in world affairs occurred within a week of each other. The first was the death on March 7 of Aristide Briand, veteran French statesman and champion of world peace. That he could be successful both as French statesman and as world peace advocate is in itself a significant tribute to the man whose name is linked with the World Peace Pact. He has been called the Great Conciliator, and as such he was a world figure—one who belongs to humanity rather than to any one country. The post-war situation in Europe has been bad enough, fraught with its fears and its hatreds, but it could easily have been much worse had not the hand of Briand been at the French helm of state. Hand in hand and heart to heart, he and the great German statesman, Gustav Stresemann, worked to bring their respective countries into accord and thus to lay the foundation of enduring peace in Europe. The death of Stresemann in 1925,

before the task was accomplished, was untimely, but Briand struggled on alone, often the object of distrust on the part of his own countrymen. And now Briand is gone—Briand the diplomat of pacification, and at a time when his influence is so greatly needed in world affairs. But his spirit broods over the Disarmament Council and the Assembly and Council of the League at Geneva.

The second event of major importance was the presidential election in Germany on March 13, which marked a decisive victory for President Hindenburg, for the German Republic, and for the policy of European conciliation and cooperation. While a second election will be required because President Hindenburg fell short by a fraction of one per cent of polling a majority over the combined vote of his four opponents, his plurality was so decisive as to leave no doubt as to the final result. Despite her distress, and despite the injustice which she suffers, Germany has repudiated Hitlerism on the one hand and Communism on the other and has decided to keep to the path marked out for her by Stresemann. She will not travel the road of violence. The effect has been to strengthen the peace machinery of Europe and the world and to further the work of the Disarmament Conference.

Briand and Stresemann, co-laborers for Franco-German friendship and world concord. Their works do follow them—their spirit goes marching on.

David and Goliath Contend At Geneva

IN SPECIAL correspondence from Geneva, Bertram Pickard, head of the Friends Center there, shows how the issue before the special session of the League of Nations Assembly has been a much graver one than that having to do with the settlement of the Sino-Japanese dispute, important as that is. "The real conflict," he writes, "lies between those who still believe in 'manifest destiny'—that 'might is right'—and those who have pinned their faith to a system of international agreements which preclude resort to armed violence and which insist upon pacific methods for the settlement of disputes." Although Goliath stands astride Shanghai, and while his spirit is represented at Geneva, David has appeared on the scene to challenge his bluff and bluster. There is emerging a will to

peace and righteousness—a determination to exalt moral authority above military power—that gives hope of a new and better day in relations between nations.

This in a word, is the significance of the special session of the Assembly of the League, whose spirit and attitude have been expressed in the resolution dealing with the crisis in the Far East, which was championed by the small nations and adopted unanimously. The resolution was strong and unequivocal, reaffirming the principles of the Covenant and the Kellogg Pact as applicable to the dispute and as barring any settlement based on force. It included the Manchurian as well as the Shanghai situation in the problem of settlement by conciliation, and provided for a committee to report back to the Assembly on the status of the armistice and on recommendations for a settlement of the dispute. Thus spoke the voice of peace in calm defiance of the giant, militarism.

So far as the situation at Geneva was concerned, it is significant that it was the small powers, the Davids of the League, that exemplified the new spirit of moral authority, while it was the great powers who appeared to be under the spell of Goliath still. "Constantly we were reminded," writes Dr. Henry A. Atkinson, General Secretary of the Church Peace Union, who is at Geneva, "that the moral indignation of the nations expressed itself in inverse ratio to the material interest the individual nation had in the settlement of the dispute. It was the great powers that hesitated. They were ominously silent and when they spoke it was noticeable that there was not the ring of conviction that was heard in the voices of the spokesmen of the little nations. If democracy is to survive, small and great together must assume world responsibility and help to create a world community."

The encouraging thing is that the small nations, having spoken with conviction and courage, demanding that the principles of conciliation and justice be applied, the great powers fell in line without exception and supported the resolution. It is pretty generally expected that Japan, after some face-saving delays, will bow to this new moral force of world opinion, expressed first by Secretary Stimson, and accommodate herself to the principles reaffirmed by the League Assembly resolution. All honor to the small nations who forced the issue out into the open, won a great moral victory, and went far toward retrieving the waning prestige of the League.

INTERNATIONAL SANCTIONS ON THE LADDER OF COERCION

BY WILLIAM I. HULL

THE prime purpose of international government in our time is the prevention of war by the firm establishment of peace. Peace is the goal of everyone, but there are two rival methods of attaining it. These two methods may be visualized as two ladders, each with ten or a dozen rungs. They are the ladder of coercion and the ladder of conciliation.

While these ladders appear to be parallel and leading up to the same goal of peace, the goal arrived at by each is very different: in the one case it is a dictated "peace"; in the other it is a negotiated peace. A dictated peace, as the world has learned many times in its tragic history, is never a durable one, but contains the seeds of injustice and bitter and sullen revenge. These grow inevitably into a new war to be fought just as soon as a favorable opportunity offers, and to be followed by another dictated peace, based this time on victory

instead of defeat. Among recent and convincing illustrations of dictated peace and of the brood of war-provoking disputes left behind it, are the treaties of 1871 and 1919.

A negotiated peace, on the other hand, which is not based on either victory or defeat, but on a fair and frank discussion of genuine needs and justifiable ambitions, is a durable one, for both parties to the dispute are given a place and an equal opportunity of stating their case at the conference table. The agreement arrived at is a unanimous one—sometimes literally so, always in the sense that both parties agree beforehand to accept the results of the conference. Hence, the minds of the two parties having been brought together by reason and persuasion instead of by force, the agreed result leaves no sense of humiliation, bitterness or revenge behind it, and does not give rise to a determination and

preparation for a war to overthrow it. There are scores of illustrations of this kind of genuine and durable peace, during the last century and a half, some of the most striking being found in the mutual history of the United States and Canada, Argentina and Chile, Norway and Sweden.

The peace attained through coercion results from the use of one or more of the eight following sanctions, namely, a diplomatic boycott, a consular boycott, the non-intercourse of nationals, a financial boycott, an embargo on the export of munitions, a commercial boycott, a "peaceful blockade," and naval, military and aerial war. The following inadequate discussion may serve as an aid to thinking each of these sanctions through; and that they should be patiently and candidly thought through, so that we should not be caught unprepared as before the last war, everyone is agreed.

1. A diplomatic boycott is established when the ministers and ambassadors of one country are sent home from another country and the latter's ministers and ambassadors are recalled from them. If the boycott can be made world-wide against Japan, for example, it would mean the breaking of diplomatic relations between Japan and every other country. This would result, first, in cutting the Japanese government off from a vast deal of the world's public opinion. For example, the governments at Washington, London, etc., could no longer protest against Japan's actions through the Japanese ambassadors in those cities, nor could they do so through their own ambassadors in Tokio. Again, the Japanese delegates at Geneva could no longer feel or report to their governments and people the world-wide protest against their resort to force, to which they have listened in the recent meetings of the Assembly. Further, the nationals of other countries in Japan and Japanese nationals in other countries would be left without diplomatic representation and would be entirely in the hands of prejudiced foreign courts and juries. The boycott, too, might lead to such mutual hostility that Japanese mobs would attack foreign lives and property, while Japanese nationals would be hunted like wild beasts elsewhere.

2. A consular boycott would be still harder upon the rights and privileges of foreigners in Japan, because consular agents usually have more intimate relations with their nationals than do diplomats; for example, they protect and further trade, property, inheritance, bequests, marriages, citizenship, passports, etc. The breaking of a diplomatic boycott is usually followed by a consular boycott; and since neither prove sufficient to coerce a settlement, war has usually been the next step.

3. Non-intercourse between nationals would almost inevitably accompany a diplomatic and consular boycott; for the governments would warn their respective citizens to evacuate Japan and return home, or go to some other place of safety, while Japan would take the same action. The Covenant of the League of Nations also (Article 16) binds the members of the League to prohibit all intercourse between the nationals of the covenant-breaking state and the nationals of any other state, whether a member of the League or not. If this were enforced by the League against the nationals of the United States or Russia, it might lead to serious consequences with those countries, and it could be enforced only by a close blockade of Japan by sea and land which would mean war, and war with perhaps more than one country. In any event, it is an open question whether such non-intercourse, if strictly enforced, would not result simply in still further embittering the people designed

to be coerced by it, and leave them solely to the one-sided propaganda of their own government. It would certainly be a heavy blow against the influence exerted from outside by a supposedly higher morality and the religion of universal human brotherhood.

4. The "financial boycott" of a recalcitrant government would have to be participated in both by governments and by private investors, the latter of whom would be difficult to control. Even if thoroughly enforced, it is doubtful how long such coercion would require to be effective. A modern government's resources in the way of taxes and loans from its own people—when they are whipped up to a high pitch of enthusiastic patriotism—was illustrated by Germany in the World War.

5. An embargo on the export of munitions, Friends would always approve of. But this should be decided upon in time of peace and should apply both in theory and in practice to all nations; for if applied only when war breaks out, one or other of the belligerents would regard it as an unfriendly act. An embargo during the World War on munitions, for example, from the United States to *all* the belligerents would have been theoretically impartial, but in practice only the Allies had enough sea-power to procure them. That war illustrated, also, the extreme difficulty of enforcing such an embargo, since the war-profiteers were entirely willing, through neutrals or directly across the border, to sell munitions to the governments with which their own government was or might soon be at war. It is one of the stupidities of the war system that war supplies are sold both in time of peace and in time of war to the actual or potential enemies of one's own country. In the present contest, a strict embargo of munitions across the vast land-frontier of China would be cordially welcomed by Japan; while a loose enforcement of it on that frontier, accompanied by a strict enforcement of it against the sea-ports of Japan would be regarded by Japan as a virtual act of war.

6. If a "commercial boycott," or an embargo on exports and imports of all kinds, should be declared, prices would become so high and the temptation to smuggling so great that a blockade would be necessary to make the embargo effective; and a blockade of Japan would lead to naval war. The dire results of the "hunger-blockade" of Germany during and after the World War taught us that an embargo on food-stuffs is the worst form of war (being as cruel as bacteriological war-fare) and that it falls on the most pitiful and innocent of victims. Hence it is suggested that in a commercial boycott, food-stuffs should be exempted. But if all other exports and imports are cut off, the wheels of industry must stop, millions in an industrial coun-

try must lose employment, wages, and the wherewithal to buy food. And even though sufficient food could be sent in from the outside to sustain an entire population, it can well be understood how bitter and perhaps wholly unacceptable such food would be.

7. In the dread of resorting to actual war, measures short of war, such as retortion, retaliation, and "peaceful blockade," have been resorted to. But these measures do not long remain "short of war" when they are applied to powerful nations. Venezuela did submit to one until the Monroe Doctrine converted it into arbitration at The Hague; but a "peaceful blockade" of Japan, the British Empire, or the United States, even though undertaken by the League of Nations, would not long remain peaceful, and would not coerce such nations into turning the other cheek and accepting genuinely peaceful settlement.

8. War, or naval, military and aerial coercion—call it by what name you will—is at the top of this ladder of coercion; and it is the magnet which draws all who step upon the ladder almost irresistibly to itself. Indeed, on every rung of the ladder there is grave danger lest grim and impatient War should slip down from the highest rung and sweep every other sanction into its insatiable and monopolistic maw. Those also who cherish war as the final court of appeal inevitably put their strongest trust in it, and are therefore not whole-hearted in their use of lesser sanctions, or of peaceful modes of settlement. Men cannot really worship two masters at the same time.

And this consideration is vital when we look from the ladder of coercion to the ladder of conciliation. Perhaps the worst of all the evils of coercion and preparations for coercion is the fact that they turn the nations' minds and hearts away from peaceful settlement. The threat or use of coercion blocks conciliation. Is peaceful settlement really inadequate for our twentieth century world? Or do we merely assume that it is because of a natural indignation and impatience, or because of the bias towards coercion which centuries of warfare have bequeathed to us? Perhaps, like other aspects of Christianity, it has not always proved successful, not because it is inefficient, but because it has not been whole-heartedly tried.

What are the ten or a dozen rungs on the ladder of conciliation? Where and how and why have they succeeded? That is another and inspiring story, but too long for telling here. First, we must make up our minds as to whether or not sanctions are wrong. If they are, then that is the end of them for us; and then, and then only, can we begin upon a whole-hearted endeavor to make conciliation succeed.

Geneva, Switzerland,
March 15, 1932.

FRIENDS AND SANCTIONS—A DILEMMA

BY BERTRAM PICKARD

JUST as in 1914 Friends were obliged to rethink under the pressure of urgent responsibilities their whole attitude to war, so today in the terrible situation that confronts us we are obliged to come to some definite decision as to our attitude towards collective diplomatic and economic pressure if and when exercised by the collectivity of nations for the avowed purpose, not of punishment, but of arresting hostilities and obliging resort to third-party settlement in a serious dispute that has gravely imperilled the "peace of nations."

Those of us who live and work in Geneva feel especially blameworthy for not having attempted to think our way through the problem long ago, but on the other hand it is probably only in the presence of urgent political dilemmas that the mind is forced to face up to the full implications of principles that may be held without question in normal times.

Many of us here have been wrestling with the problem presented to Friends by the crisis in the Far East. In discussions both in the Centre Committee and Members Meeting very divergent views have been expressed, both as regards principle and expediency—so divergent indeed that for the moment it seems impossible adequately to summarize still less to synthesize them.

I do wish, however, to share with Friends elsewhere a series of propositions and queries which a number of us here feel to be important and which bring home the gravity of the choice which we may be forced to make in the very near future.

1. Some constraint of the peace-breaker, and a cessation of hostilities, are, by general consent, necessary conditions of a restoration of peace between conflicting elements. When other than peaceful means have been resorted to for the settlement of disputes, and after all efforts for peaceful adjustment by third parties have failed to avert bloodshed, it is hardly possible for the pacifist to remain neutral to the situation thus presented. He is still confronted (a) with the immediate duty of helping to keep the total amount of blood spilt to the minimum, (b) by the choice of means best designed speedily to bring about an armistice at the least human cost, and (c) with the responsibility of seeing that the existing conflict and its mode of settlement is not allowed to imperil those treaties and international organizations which have been slowly built up at such tremendous costs to human society.

2. The individual Friend is constantly obliged to take two different types of actions, to make two kinds of decision.

First, there are personal acts and decisions where our own wills and motives are directly engaged. Second, there are political acts and judgments where we are called upon to say what we think should be done by collectivities in a given situation, when it is essential to take into account many material and psychological facts entirely outside our personal control. Very often these political judgments present themselves to us as a choice between evils; nevertheless to burke them is to shirk the responsibility of citizenship which we believe the great majority of Friends accept as part of their Christian duty up to the point where personal conscience may preclude the individual from exercising effective political responsibility, for the time being at least.

3. We in Geneva do not know precisely what was in the mind of the Watching Committee of the Meeting for Sufferings (London Yearly Meeting) in urging, in a letter to Sir John Simon, the British Government to take steps at Geneva "to have a special session of the League Assembly summoned immediately" with a view to "give opportunity for the insistence by a worldwide public opinion on the need for the cessation of all acts of violence" and so as to "strengthen the hands of the Council in its endeavours to secure a return to the methods of the Covenant and the observance of the pledges therein given."

But the serious question immediately arises as to whether it is admissible to take political action of this kind unless, in asking for insistence upon the observance of pledges by others we would at the same time support the British and other Governments in faithfully carrying out those other pledges of the Covenant by which members of the League have undertaken not only to respect territorial integrity and political independence, but also to defend them at least up to the point of applying, if need be, collective diplomatic and economic pressure.

4. The choice between employment or non-employment of some form of coercive power in the present emergency would seem to present itself as a terrible dilemma from which we cannot escape as citizens. On the one hand are the spiritual dangers of moral judgment, the physical cruelties of economic boycott, and the appalling danger that such steps will lead to retaliation, which in turn might draw forth action that would pass rapidly beyond the sphere of non-violent non-cooperation.

But on the other hand to refuse to advocate such steps is to bear part of the terrible responsibility of leaving a strongly armed state in the grip of a

military party to work its will upon a relatively defenceless people; of continuing to facilitate the aggressive policy of the present Japanese government through continuing to supply most of the sinews of war, even if an embargo on arms were instituted; of observing a so-called neutrality at Shanghai and in other Chinese ports which, because of Japanese rights in the international concessions, actually helps Japanese attack and hinders Chinese defence; and last but not least of abandoning any attempt to apply the principle of mutual assistance which is an integral part of the Covenant as it stands, and which would seem to be implied by the Kellogg Pact and Nine Power Treaty.

5. This dilemma presents itself in a particularly realistic form in view of the present efforts being made to deal with the problem of armaments. During the opening weeks of the Disarmament Conference many delegations have spoken of the delusive security of armaments, and the grave difficulty—perhaps even impossibility—of applying collective pressure upon a Covenant-breaking state so long as powerful armaments remain in the hands of single states. But no delegation has suggested that the way of mutual assistance is essentially wrong. On the contrary there has been wide recognition of the fact that, whilst reduction of all armaments and the abolition of some, is an indispensable first step towards security, nevertheless such step will hardly be taken unless accompanied by a strengthening rather than the weakening of the obligations of mutual assistance.

Thus if at the present moment not only China, but all the world beholds a League impotent to exert any effective restraint upon a Covenant-breaking government, there is an appalling danger that any immediate hope of the limitation and reduction of armaments would disappear, that a new armaments race would begin, that the agencies seeking to gain their ends by anarchic force would take hope from the impotence of the League, and that the world already desperately menaced by competing sovereignties would plunge rapidly towards the abyss of world war and revolution.

6. For Friends who do not entirely reject the sanctions of force in social and political life (surely the great majority) the problem then is a double one. In the first place, there is the personal question as to where the line will be drawn, as far as personal support in the application of various forms of coercion is concerned. In the second place, political judgment must be exercised as to what Statesmen should do, or not do, in a given

situation. But the validity of political judgment is small unless accompanied by the willingness to support words by acts.

Thus we are all faced once again with the terrible spiritual and moral problems of the war, though in still more complex

circumstances because of the great changes in the political and legal structure of the world, and because of the new methods of collective pressure that could be applied were there the will to do so. We must be very honest with our-

selves and one another; and very patient in giving and receiving help in a situation where our Quaker convictions are so deeply involved, as well as our obligations as citizens of the world.

Geneva, Feb. 22, 1932.

THE PROBLEM OF THE POLISH CORRIDOR

BY RACHEL CONRAD NASON

THE difficulty with the Polish Corridor is the map, to change which is the first step toward the solution of this troublesome problem.

How can we do that without changing the Corridor? Very easily. For it is the map, and not the Corridor, which errs. Look at the history books, the atlases, the travel guides. What do we see?

We see Poland, usually yellow, with a fragile arm stretching north to the Baltic. We see Germany, usually pink, cleft asunder by that narrow strip of Polish territory. And that is all.

But it is only half the truth. Go up to the Corridor and see. Try to travel by the map. I met tourists last summer who had believed what it said. They had carefully bought Polish visas for the trip from Berlin to Königsberg, and they felt cheated because they had gone over to Königsberg and back, and had never once been asked to display them.

Look at East Prussia on the charts in stations, in advertisements, in standard geographies. Pink, as is Germany, of course. But the variations are amazing. Occasionally the last letter of "Germany" is swung over beyond the Corridor. More often the province is labeled merely "East Prussia," sometimes with "Germany" in parenthesis below. I found one commercial guide which, pressed for space, even grouped East Prussia with Lithuania as one of the "Baltic States."

Yet if maps are to be useful, they must at least agree. The only explanation of these differences is that map-makers have developed no adequate symbolism for the Corridor. The Corridor is the Polish "access to the sea," but it is also the German "access to East Prussia." The Treaty of Versailles carefully guaranteed Germany, in Article 98, transit rights across Poland. I asked one of the geographers of the Peace Conference why they had passed over this section when they reconstructed the frontiers. His account was natural enough. The Treaty left the details of the transit to a later convention between the two nations, and before it was completed, the map had been set.

Critics will question whether the mere indication of transit provisions on the map will be effective in improving Polish-German relations. The Corridor is an enormously complicated problem, and its full adjustment, after these twelve years

Rachel Conrad Nason, an American Friend, carried out last summer a study of Germano-Polish relations and in particular of the problem of the Polish Corridor, at the behest of the National Committee on the Cause and Cure of War, one of the largest women's organizations in the United States, and entirely non-party and unofficial in character. This particular study was projected, not with any idea that it would lead to any definite action or recommendation, but rather with the object of calling the attention of peace advocates to one of the many knotty questions that must needs be met and dealt with in the course of effective peace propaganda. The following brief summary of Mrs. Nason's conclusions was prepared for the "Journal de Geneve," and for the views expressed therein she alone is responsible.

of Polish sovereignty, will probably be achieved only when customs barriers and travel restrictions are abolished. But this is a matter of general European, or rather, of world organisation, in which population pressure, the protection of investments, disarmament, and many other factors are involved, and its realization, however inevitable, will be slow in coming.

In the meantime the Corridor remains a unique example of two-nation transit, and its more or less temporary amelioration is a critical necessity. This the Treaty of Versailles attempted by its travel provisions, and I found repeated evidence last summer that in practice this service was proving increasingly valuable. But the agitation over the Corridor is not abating and there seem to be two bases for the complaint. The first is that modern traffic overflows the Versailles definition. Poland has already exceeded the Treaty requirements, but until the increasing German motor and airplane, as well as water, foot, and other travel, is accorded freedom similar to that now accorded railroad shipments, the Corridor will continue to be an intolerable inconvenience to Germany, and a popular issue because so many individuals are affected by it. There have been many suggestions for viaducts, through highways, free police permits, and other methods of expediting such traffic, and the Poles are apparently interested in their development. They are discouraged,

however, by the second ground of German complaint, which is psychological rather than actual, and is, I believe, of far greater importance. Although the present railroad transit affords a high degree of unity with East Prussia, the Germans do not feel secure in it, and cite theoretical objections difficult to meet. It is generally admitted that the Corridor could not withstand any strenuous military attack; the insecurity is therefore a matter of peace-time, as well as war-time, importance. The extension of the transit privilege to all classes of travel would go far to relieve the sense of restriction; the construction of railway tracks reserved for German use would also help, but is presumably not yet justified by the volume of traffic. Fundamentally, however, the German complaint arises from the cleavage of their territory by the Corridor, and until they can see its unity, they cannot accept it as a reality. Maps are, indeed, only a conventional method of picturing national units, but we memorize them in childhood, and evaluate international policies by them all our lives. Were the present connection validated by general recognition of the transit provisions, or by some other means, on the map, I believe much of the German agitation would cease. Unless that is done the Germans will continue to demand the Corridor to satisfy their desire for map unity with its accompanying prestige.

Does the transit deserve map recognition? I think it does. The significant item in Corridor calculations, however little stressed, is the international guarantee attached to German communication. Sealed trains shuttle back and forth in many parts of the world, but only here is the passage underwritten by a multilateral agreement such as the Treaty of Versailles, dependent not on the good-will and stability of any single nation, but on the good faith of many—in this case almost all the great nations of the earth. Political as well as economic implications are inherent in this guarantee.

Nor is it Germany alone who suffers by the map; the injustice done Poland is less obvious, but is in my opinion more damaging. We see the narrow Corridor between German lands, and it impresses us as unnatural. Nations have always fought to unite territories, and Pomorze

is therefore a danger-signal of war. Modern business hesitates to invest in war-areas, and other nations are slow to assume long-term friendships with powers in jeopardy. All the emphasis the Poles place on the transit service is powerless to counteract this impression. A new map will not result in an immediate cure for all Polish ills, but it will go far to increase general faith in the future of Poland.

This discussion has dealt not at all with the pressing problem of Danzig. I lean toward the belief that Danzig

might benefit by a more definite association with Germany. But its future prosperity, whether Free, Polish, or German, is absolutely dependent on the friendly cooperation of the Corridor nations. It is therefore of first importance to adjust their difficulties, and the new satisfaction induced by transit recognition might, I believe, open the way to fresh decisions, for the Free City as well as for other matters at issue.

How to draw the new map may in itself be a matter for experiment. The simplest method would probably be

to stripe the Corridor in the color of Germany over the color of Poland, preserving the frontier lines as at present, that linking East Prussia to the German expanse, but indicating likewise Poland's unbroken approach to the sea.

The revision of the map should, furthermore, merit the support of both defenders and critics of the Treaty of Versailles. The present version tells only half the story of the Corridor. Its rectification is no more than due honor to the intention of the authors of that peace.

BALDWIN AND SON—A CONTRAST

BY WILLIAM E. GILROY

TO the Ford Hall Forum, to which not only Boston but the whole nation is deeply indebted for opportunities and influences, one has a particular obligation for the privilege of hearing Mr. Oliver Baldwin, son of Rt. Hon. Stanley Baldwin, the present Conservative Party leader, and former Prime Minister of Great Britain, who was the Forum speaker on the evening of March 6. The Baldwins, father and son, surely present one of the most interesting and complicated situations in the present-day welter of political and social forces. Yet what seems strange and complex is, after all, relatively simple. Stanley Baldwin, the Conservative leader, is an amazing figure in politics. In the political game, and on the side of the game, in which chicanery and compromise have ever been conspicuous, he has stood before the world as a man of sterling personal integrity and with the courage of strong, if conservative convictions.

Some time ago the former Prime Minister presided at a meeting of the British and Foreign Bible Society, in which he warmly commended the work of that Society, and dwelt upon the elemental influence of the Bible. Most remarkable, however, in connection with that address was a reference to Mr. Baldwin himself in the *London Times*:

About the man who delivered this address two incidents indicative of his character are related. Some years ago he made a very generous gift to the British Government which is said to have been one-third of his fortune and amounted to \$600,000. The second has to do with his experience of loss in the recent industrial depression. Pithily a newspaper characterizes Mr. Baldwin's attitude toward his misfortune as "broke and proud of it." It appears that Mr. Baldwin might have saved his fortune, for he foresaw the decline, but he refused to do so. When he took office in 1923 he could have sold his shares at \$15; today they are worth 40 cents, and he declared that there is no cataclysm that can bring them back to more than a fraction of their former value. Anticipating this, he refused to take advantage of the higher price, pre-

We are greatly indebted to Dr. Gilroy, Editor of "The Congregationalist and Herald of Gospel Liberty," for sharing this illuminating presentation with our readers. In view of the great importance of the men involved, and the striking way in which father and son, equally honest, have gone in opposite directions, the article is of peculiar interest. Moreover, in setting forth the political views of the younger Baldwin, it gives a vivid suggestion of how the social and economic background of Europe, and the disillusioning results of the War, have produced such crusaders as Oliver Baldwin.

ferring to preserve unsullied the name so long and so honorably known in the realm of business. Mr. Baldwin's wealth consisted of shares in the iron trade associated with the Baldwin family name, and reaching back to one John Baldwin "at the forge" in the reign of Charles II. For that reason he accepted the loss, and for the honor of British industry as well.

BREAKING THE PARENTAL MOLDS

It is against this background of the elder Baldwin that one portrays the son, unlike as the two seem to be in their outward allegiances and in the diametrically opposed political and social directions that they have taken. Such elemental honesty of a parent, if it is at all to find expression in a son, especially in an age when war experiences have brought an element of personal and social cataclysm, cannot help but produce something that the molds of parental conservatism cannot confine. In the case of Oliver Baldwin, not only have the molds been broken, but intense and flaming honesty of conviction has overflowed all artificial restraints and conventions to express itself in the most thoroughgoing radicalism, but in a radicalism that is sane, good-humored, and clear-visioned, a combination of plain honesty and the faculty for seeing facts without prejudice or presupposition. Mr. Baldwin himself describes the development of his own philosophy and policy of radicalism as

"what happens to an ordinary individual who doesn't mind thinking."

It ought to be said at once that Mr. Oliver Baldwin is anything but an ordinary individual, either in his backgrounds of experience or in his abilities. He was of the generation at the formative age, ready for preparation for the quieter activities of life, when the Great War threw him, with his fellows, into the most revolutionary experience that could befall a sensitive or thinking youth. At the age of seventeen he enlisted in the British Army, and served until demobilization, in 1919. He was associated for a time with the Armenian army, and rose to the rank of Lieutenant-Colonel. He was captured by the Turks, was condemned to death, and about to be executed, when he was exchanged for a Turkish prisoner. He has written a book telling of his experiences in six prisons and two revolutions. So his life has an interesting background of intense incident and experience.

Mr. Baldwin, in his Ford Hall address, did not dwell at any great length upon these personal experiences, but he did speak with simple frankness of his early training, and of the influences that had made him a radical. He pointed out that England is established on a class system, dividing classes by sharp barriers. These divisions, he said, were not altogether according to wealth. Quite humorously, he referred to other distinctions, and illustrated how one's pronouncing certain phrases in certain ways indicated the particular class to which one belonged. He had been born, he thought, with a question mark. He found, as a child, that he was punished for certain things, with never a word regarding why he was punished. One was supposed simply to accept the authority of somebody else without asking "Why?" People who were devoted to law and order did not like to have anybody asking "Why?" He was sent to school in the ordinary way, though school, also, was an extraordinary place, where nobody was allowed to ask

"Why?" The idea was taught in school that one must work for the community, but there was little conception of the community as comprising everybody.

WHAT WAR DID TO THE SON

Then came the war experiences, in which parsons, and others, had appealed to youth to "go out and defend your country." He had gone, and, in the midst of the conflict, as he saw his fellows on every side of him being butchered for their country, he suddenly remembered that in England only one person in five thousand owned a square inch of the country which he was called on to defend. He contrasted with the sacrifices of these who had nothing to defend, the people who wanted the war to go on until the allied armies had marched to Berlin, and the rich making profit from every drop of blood. The reality of the contrast he portrayed with striking realism. Incidentally, he enunciated his idea of war. If there were to be another war, he hoped that the age limit for those participating would be from forty-five to eighty, and that there would be drafted into the army the members of both sexes; then, instead of a father sitting in a West End club and writing to the papers how gladly he was sending a son to fight, a young man might write of the satisfaction "with which he was giving to the war a step-father and a couple of grand-aunts." He thought that if we could only sufficiently ridicule the institution of war, we should do much to abolish it.

Following the War, Mr. Baldwin continued, when those who had been bearing the brunt of it were having a reaction of inactivity, a troubled country began to say, "Now you have been having a grand time, what about a little work?" When one turns to consider this he found that there were two sorts of work, and two classes of people in relation to it. One class came into the world "saddled and bridled," and the other class came in "booted and spurred." He referred to the English workman's credo, which was, "I go to work, to earn money, to buy the bread, to get the strength, to go to work, to earn the money to buy the bread, etc." The children of the worker who came into the world in the class that was saddled and bridled were put to work at the bottom, while the children of the rich were put in at the top as directors and controllers of industries.

Mr. Baldwin described how he began to read history, and how it revolutionized his conceptions of many things. Instead of the British Empire having grown up through the solicitations of backward races and peoples asking Queen Victoria to send them help, the realities of the Empire were very different. He read about the Opium War in China; about the industrial history of England, the enclosure of the common lands; the children in the mines hitched to trucks

and hauling coal in galleries where even the pit ponies could not go. He described how children of six years were condemned to long hours in the mines. There was, he said, some improvement today, because now only older children were condemned to such work. He described how the labors of Shaftsbury, Kingsley, and Maurice had helped to effect some improvement in conditions, and how, since the deportation of the "Tolpuddle Martyrs" in 1836, workmen in England had been able legally to organize for their own welfare. He referred to the missionaries who had gone forth to other lands, "some of the finest people," he said, "that one could know, and some of the worst." He described how the fleet and the army also had gone, and the activities of the fleet and the army. "And that is how," he concluded, "we got the British Empire."

THE GOSPEL AND ITS ANTITHESIS

How could people, he asked, believe in the Christian Gospel, and at the same time in a society which is the direct antithesis of the Gospel? He repeated the stirring, revolutionary words of *The Magnificat*, and he suggested that if some of our American states realized what the words actually meant, they would want to suppress that lofty expression of social aspiration. To those who said that human nature could not alter, he contrasted the interest in bear-baiting, cock-fighting, and other brutal sports that were common in the eighteenth century, with the revulsion of feeling that people would feel over such things today. He indicted our present system of society as foolish, upon the grounds of its wastefulness and its inefficiency. There were, he said, artists among the working class, saddled and bridled, who were fitted for higher things. He spoke of hearing a boy of fourteen play Chopin with evident understanding of the master, and of the fact that this boy could get no chance because he was a working man's son; whereas thousands of pounds would be spent upon the education of the incompetent child of Lord and Lady So and So.

Referring to the common objection that the surrender of individual interest to the welfare of all would kill initiative,

Mr. Baldwin inquired why a country that in time of war could organize communally to *kill* could not similarly organize in times of peace to *save*. The law of self-interest and of private interest, he declared, was producing nations that had no faith in anything at all. A nation killed ethics and it legalized murder when it declared war. There was no principle and no philosophy underlying such a system. Today we had two systems of capitalism, side by side—industrial capitalism and financial capitalism—and we had not even worked out the art of keeping them together. Referring to the extent to which movements founded on ethics and common sense are subject to repression, Mr. Baldwin expressed his conviction, based upon observation of history, that repression only helped to strengthen such movements. He pointed out that the Daughters of the American Revolution might find themselves by accident the mothers of a modern revolution; and elsewhere in his address he referred to the anomaly of organizations whose repressive activities made them none the less enthusiastic about Washington, a man who advocated revolution with guns and violence. Mr. Baldwin defined his own attitude as that of a complete pacifist. "As a result of the war," he said, "nothing in the world would make me go to war." And he was equally against violence in the efforts to transform society.

YOUTH IS KNOCKING AT THE DOOR

All over Europe, he declared, the members of the younger generation are knocking on the door. There is no respect for age or experience where age and experience could see no way but that of war. In Russia, he said, there had been started a new civilization which was not perfect, and which never would be perfect, but which was founded on the idea of the people making themselves self-supporting. He believed that this movement in society would progress to a point where other nations would naturally set foremost the attaining of the common welfare. He looked forward to international brotherhood, which would make for the strengthening of the weak, and which would not work for the greed, and the enriching, of the strong. We needed in the world today not what he called stomach socialists, but people "of great heart, of great soul, and of great love."

It was essentially as a man of great heart and great soul and great love that Mr. Baldwin himself appeared, at least to one enthusiastic listener. Whether or not one agreed with everything that he enunciated, or with every anticipation for the future, one felt that he was in the presence of a man of intensely earnest and sincere character, a man dominated solely with clearness of vision and high integrity of courage and purpose.

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OVER-POPULATION—ANOTHER PHASE OF THE PEACE PROBLEM

BY W. CARLTON MCQUISTON

FOR a great many years Friends have been interested in the peace problem, both traditionally and actually, and have not simply upheld the abstract ideal of peace but have tackled the problem in a practical way. In more recent years they have worked toward the building and maintaining of effective "peace machinery," such as the League of Nations and the World Court, and have promoted peace sentiment among the masses, as in past generations Friends insisted upon justice for the Indians and the honest fulfillment of treaties.

People are still saying that the abolition of war is impossible because human nature is too pugilistic and cannot be changed. Only a little knowledge of psychology is necessary to convince one that human instincts, including the instinct to fight, can be greatly modified by education. But even if this were not true, nevertheless it would be important to bring about those conditions which are least apt to call out the combative spirit, whether in the case of the individual or of the nation. The existence of certain provocative conditions constitutes a phase of the peace problem too largely overlooked today, alike by nationally and by internationally minded people.

Many Bedouins resemble the Western nations in that they go about armed to the teeth, always fearing their "wicked" neighbors, who they think are ever seeking to injure or rob them. These wandering bands or tribes are perpetually near the starvation point. Their living is pitifully meagre, dependent sometimes upon only a few goats and a few hens. Often the Bedouin seems to think it more of a sin not to be hospitable to a stranger when he visits his tent, than it is to murder him the day after he has left his hospitality and take his money and property. But is it altogether a wonder that in many cases the Bedouin does resort to methods of force for obtaining a livelihood, when his life is such that hunger stares him in the face most of the time?

Furthermore, is not a similar thing true to a large extent of other peoples? Why is Japan so given to rattling the sword just now? Is it not chiefly because of the crowded conditions in Japan, and because the Japanese are hungry? They want more land upon which to live or upon which to grow more food for the people of their country. To no small degree, the same motives are back of the military spirit of France, with the difference that she already has many colonies, but is afraid of their being taken from her. Moreover, one condition behind the pre-War attitude of Germany was the need for more colonies and more markets to supply more food for the great German people. Unfortu-

nately, however, the German leaders were contending also, "We must have more people so we can have a larger army, with which to win our needed land." Similarly, Mussolini is appealing to the Italian people to have large families of children, with the thought of a larger army in mind.

We smug Americans do not as a rule appreciate at all the economic problems of Europe, since as a nation we could be nearly self-sufficing, as far as food goes. We fail to realize how worried become the leaders of a country like Great Britain, where something like sixty per cent of the nation's food has to be imported, when such a colony as India institutes a boycott and England cannot trade her manufactured goods for the food she needs. Or again, we do not at all realize how much such dependent countries fear something may happen to deprive them of some of their colonies, upon which they depend so much for trade, or, in other words, for necessary food.

Even the Egyptian farmer, who is reputed to be one of the best farmers in the world and who has one of the most fertile valleys to till, suffers from conditions of cheap labor and scarce and extremely high-priced agricultural land, because the supply of land is small and the number of people is great. The result is that most of the country people of Egypt and most of the people living in the rural districts live in small mud huts, typically with two rooms for the family and one larger room for the animals, the roof being usually just a pile of corn stalks or cotton plants. Many of these families are forced to live on twenty-five or thirty cents per day, with food almost as costly as in America.

Many of the older countries of the world—such as China, Japan, and India—are characterized in much this same manner. It is true that there are other factors involved, but the lack of sufficient natural resources because of overpopulation is a major cause of their poverty. Not only are these countries poor but they tend to grow poorer each year, because of the rapid increase in their population, amounting in each case to several hundred thousand each year, which further complicates the economic problem and furnishes fertile ground for the nurture of seeds of war and revolution.

It is evident that in the problem of establishing and maintaining worldwide peace, poverty from over-population is very important. To illustrate the rapidity with which some countries are increasing in population, one need only cite Japan or Italy, either of which at the present rate of increase would produce enough people by the end of three or four centuries to replace all the present

population of the world. Even little Egypt, at her present rate of increase, will have a population equal to the present population of the world, by the end of 400 years. Since 1800, her population has increased from less than 3,000,000 to almost 15,000,000. Many other parts of the world have a somewhat similar record of increase, while some countries have the situation of two conditions existing side by side—an exceedingly numerous and rapidly increasing population and a great many deaths through famine and disease, resulting from lack of good food and sanitation.

Some students of the problem of over-population and resulting poverty have advocated a wholesale distribution of "other people's land" to the nations most in need of an outlet for their people and more land from which to obtain a living. However, this suggestion breaks down with the probability that if people have more room, more food supply, and more natural resources, the rate of reproduction will, as in the past, be greatly stimulated and the problem will be to face over again. The great increase in the population of Egypt was occasioned by the increase in the amount of irrigated land. Therefore, it would appear that while there is a need to work out a plan by which over-crowded countries may expand and areas rather sparsely settled may furnish needed land, we should also realize that such relief can be only temporary unless the rate of reproduction of the expanding countries be decreased.

I realize this is an involved question, and perhaps my statement is a bold one to make. Nevertheless, regardless of those who would choose war rather than accept birth control, or, to be more fair to them, those who would attempt to rationalize away its importance, we should realize that population pressure is a very real cause of war, and that a condition of over-population and resulting poverty is not conducive to promoting the peace ideal. Over-population and the need of intelligent birth control surely constitute a phase of the peace problem which should appeal to those of us who are interested in worldwide peace for the present and future. The implications of the problem of population doubtless go much farther than this. There is yet evident today an unfortunate attitude toward sex matters and toward birth control—an attitude which is a heritage of the religious and social tradition of the past. Is it not time for concerned people to undertake a new social crusade in the direction of limitation of population by birth control, in the interests of a peaceful and prosperous social order?

American University, Cairo, Egypt.

Three Weeks in Canton

BY MARY HOXIE JONES

WHEN we left Philadelphia on January 10th and people said, "Aren't you afraid to go to China?" we replied that we did not expect to be anywhere near the danger zone; that Manchuria was a long way distant. However, as we began the ten-day run from Honolulu to Yokohama, we began to hear rumors of trouble in Shanghai and when, on the 5th of February we sailed up the Whangpoo River by the forts at Woosung and saw the results of the shelling of Woosung, we began to feel that the rumors were more than true. Contrary to custom, the river was empty of the countless little Chinese rowboats or sampans, and junks, but it was full of gunboats and destroyers of many nations. Airplanes were flying overhead. All buildings on either side of the river were flying flags and we felt that we had indeed arrived in a place where something was going on.

We have been in China just three weeks, for we left Shanghai on the 6th, reaching Hongkong on the 8th and arriving in Canton on the 9th. Reports from Shanghai are doubtless as complete in America as they are in Canton. The difference is that we here in China are in a country involved in a war and we can see how great the feeling is. One Chinese man here on the Lingnan Campus has had word that his son in Shanghai has been killed, and for no apparent reason. An American family is anxiously watching news because they have two children in the American High School there. These children have written home that refugees are coming to the school from Soochow. Every one on this campus is knitting sweaters, blankets and socks for the refugees who are pouring into Shanghai by the thousands and who have been made homeless by the destruction of their houses. Even the little girls are knitting bootees and the servants are making clothes. All old clothes are being given away for the refugees and yesterday I saw these being sorted and packed in the city Y. W. C. A. to be sent at once to Shanghai.

Feeling is very great. A ten days' holiday has been forced on the schools and colleges and yesterday, the first day of the holiday, there was a great parade in the city of boy and girl scouts and school children. The students are all expected to use this free time in anti-Japanese propaganda. Just in sight of this house is the building which General Lei Fuk Lam gave for the Lingnan hospital and which has never been used for a hospital but for barracks. Every day we see the soldiers drilling. One cannot tell what will happen. The only good

that has so far come from the trouble is that China has forgotten her internal difficulties and has become more united.

For us, recently come from America where unemployment and the depression are the main subjects of conversation, the sudden change has been quite a complete one. Coal miners in West Virginia, unemployment and the stock market are almost eclipsed by the one daily question, "What does the paper say about Shanghai and what will the League do?" I had almost forgotten that the Ardmore Bank is closed. The Commission (of the Laymen's Foreign Mission Inquiry) with which we are travelling is naturally affected by the trouble. The work in Shanghai, Nanking and Hankow has had to be given up. The Commission has stayed longer in South China than it intended to, taking trips through this region. From Hongkong we sail on March 8th for Tientsin and Peking, but beyond that our plans are indefinite.

But although war is the general topic of conversation, there is much to be seen of endless interest. The island of Honan, on which is Lingnan University, is about two miles down the river from the city of Canton, across the Pearl River. It was not named Pearl from the colour of the water! The trip to the city is made by motor launch and is always a fascinating ride for the river is full of boats—houseboats, junks, river boats, and a few Chinese gun boats. Women row with their babies tied to their backs, and the small children, with such an initiation, soon learn to propel even a large boat.

Arriving in the city, the next thing is to take a rickshaw. There is a perfect bedlam of coolies, each urging that his rickshaw is the best. I am becoming a judge of rickshaws and am learning that some have soft rubber tires and others hard. Riding in a rickshaw enables one to see a great deal. All along the streets are shops in which are sold every conceivable object. Flashlights are very

popular, also long, wide scarfs knit of bright wools. There is a continuous stream of people always on the sidewalks and in the street. Babies, nodding their heads on weak necks, tied to their mothers' or little brothers' or sisters' backs, old women shuffling along, young girls dressed in beautiful silks, beggars in rags.

In front of the rickshaw on the street are carts, never pulled by horses or mules, but by men and women. Generally there are four in front pulling and two behind, pushing. There are always people carrying things on bamboo poles. If the load is very heavy, two men carry one pole with the load in the middle, otherwise there is a load at each end of the pole and it is balanced on the shoulder. The carriers have a peculiar, springing walk, and if two are walking together they chant in rhythm which keeps them in step and apparently lightens their load. Their burdens are interesting: baskets of chickens alive and squawking, or geese sticking their long necks out at the top, or large shallow buckets of fish still breathing in water, or great piles of Chinese cabbage which is a lovely colour of green. Often enough, on either end of the pole is a load of meat unwrapped and not very attractive. Pigs cut in two down the back wobble feebly on the ends of a pole, too. One very amusing sight is someone coming home from market with a piece of meat and a few cabbage leaves tied together by a piece of string, and a fish, still gasping, tied firmly around the middle by another piece of string.

Having arrived at the end of the rickshaw ride, one hands out the money. It is carefully examined and if the coin is not shiny enough it is returned; if it does not ring on the pavement it is also returned. One must go out armed with plenty of emergency money. My first trip to the city was up "Toothbrush Lane," out to "Silk Street" and then to "Junk Street." As its name indicates, Toothbrush Lane is devoted to making toothbrushes. Somehow, after a close examination, the dentist's injunction to brush the teeth thoroughly and often is not a very appealing one, although many of the brushes have handles carved in the shapes of dragons. The street is narrower than the average city pavement and is paved with uneven stones which are generally wet and slippery and with one's eyes glued to the shops on either side there is constant danger of slipping and stumbling. Here, as on the wider streets, there are men carrying bulky objects on poles, and blind beggars and children running and playing so that progress is not very rapid.

"Junk Street" presents another problem. Progress is even slower, as each shop has the most fascinating array of snuff bottles, some of glass with an ex-

SUBMERGED

Below the great cold, emerald mass
Of a floating iceberg that ships pass
Floats a greater mountain of icy green
Deep down in the water, all unseen.

Deep down in the mystic human mind
Lie thoughts and feelings undivided—
Only the surface can we know
Of what lurks hidden down below—
Buried treasure, it may be
Sunk in a sea of mystery.

JOSEPHINE H. GRANT.

Richmond, Ind.

quisite picture painted on the inside, old dishes, mandarin beads, vases, old pieces of jade, carved peach stones, fans, a motley collection even more fascinating than Mr. Woolworth's ever enchanting stores. After three weeks I have learned one lesson: if you see what you want, get it; never wait, for it will be gone the next time. The silk shops, the shawl shops, the old embroidery shops, the jade, the tortoise shell, the amber, the mother of pearl, the ivory, the brass, the basket shops are just as alluring. The more trips one makes to these places, the more fascinating they become.

Then there are the Chinese restaurants. To those of us who are accustomed to tea rooms in Philadelphia, where one dashes through soup, meat, two vegetables, roll, coffee, and ice cream for fifty cents in an hour's time, the Chinese restaurant is a leisurely change. Generally there are gardens, one behind another, with little individual rooms opening out. As we sit down a boy comes in with steaming towels wrung out of hot water, so we wash our hands. Another boy comes and asks what kind of tea we would like. It comes in individual bowls with a cover, and the tea is poured into a small bowl. One drinks countless cups of tea during a meal as the bowl is constantly being filled with boiling water. If the tea is chrysanthemum and dragon well, then the bowl is full of little white chrysanthemum blossoms grown especially for this purpose. Then are brought small bowls, china spoons, chopsticks and various sauces.

At lunch there are always what we would call *hors d'oeuvres*, delicious little individual pasties of various kinds. One picks up one's chopsticks and dives into the central dish. For a novice the casualties are many. Next comes a dish of pressed chicken and walnuts, then a dish of pork and bamboo shoots with red peppers all cooked in a most delicious sauce; there are various kinds of shrimps or fish and various forms of mien, or noodles, with mushrooms and chicken, or there is the very delicious fried rice. It sounds like a perfectly tremendous meal, but there is only one dish out of which each one helps himself, and the quantity is not so great. All during the meal there are lotus seeds to be cracked in the teeth and eaten, but that takes skill greater than the mastery of chopsticks. After the meal is over, more towels are brought, and the toothpicks are passed around. I can heartily recommend Chinese restaurants.

March 1, 1932.

Religion is primarily neither doing good nor being good, but being connected with Someone with whom we do far better things and become far better men and women than is possible by ourselves. —HENRY SLOANE COFFIN.

TWO SPECIAL DAYS IN KANSAS CITY

Kansas City Monthly Meeting reports having had two outstanding Sundays during the month of March. The first being Hesper Quarterly Meeting. A special feature of the afternoon service was the singing of the united choirs of five separate meetings. These sixty voices were directed by the Kansas City music director, D. H. Parsons. This inspiring, soulful musical program was a blessing to everyone present. These Sunday afternoon services have been increasing in interest and attendance since the organization of this chorus. As a climax, the young people of Lawrence Meeting presented a dramatization of the home life of the family of Zacchaeus, introducing some of the characters that featured in the crucifixion. It was well written and beautifully presented.

Easter Sunday was the second great day. Starting with a sunrise service and breakfast at 6:30 a. m., there followed Sunday school with a record attendance, then the morning worship service and a strong Easter sermon by the pastor at which time an offering was taken, each one of the congregation laying his gift in the plate on the altar.

At the evening service the choir under the direction of D. H. Parsons presented the lovely Easter Cantata "Triumphant Life" which the audience very heartily appreciated.

DETROIT MEETING NOTES

The Bible School has been growing in attendance and interest. The last few Sundays the attendance was 118 and on Easter Sunday 147. Several of the small children took part in exercises as well as some of the junior girls.

Special services were conducted during part of the week before Easter. On Wednesday Morton C. Pearson preached and the last two nights the pastor, Donald B. Spitler conducted the services. Special music and a very good interest was manifested.

On Easter Sunday the meetinghouse was filled to overflowing with 191 in attendance, practically all adults, as the Bible School had been dismissed. The custom of bringing flowers on Easter Sunday and dedicating them to the memory of departed ones and then taking them to the sick after services was followed, making the church very beautiful. A dedication service was conducted and nine mothers brought their young babies forward and dedicated them to the Lord. At that time the new members were also received. The Meeting has had a steady growth all through the year.

In the evening the young people conducted the services and it is very gratifying to see them use their talents. They were responsible for the entire service,

some 25 of them taking part. They have agreed to be responsible for services one night each month.

The pastor is having many opportunities for service in the greater work of the Detroit Council. He was invited and preached the sermon to the Detroit Pastors' Union at Christmas time, and on March 21st spoke to the Methodist Pastors in the Detroit District. He has visited the jails, the House of Correction, the hospitals and courts. His good wife, Lorine Spitler, is a member of the Americanization Committee and Social Service of the city. We have also sent barrels of clothing to the miners.

We are very grateful for the interest Friends from all over the country have shown in our work, and for the way the work has kept up in the face of this industrial depression, which has caused several members and those interested in the Meeting to move away from the city.

AMBOY NEWS ITEMS

A sunrise breakfast attended by fifty young people opened the Easter services at the Amboy, Indiana, Friends meeting. A candlelight service was led by Gar Hodson, high school principal, assisted by eight of his students who used as their main theme the "Quest for the Heroic Life." The musical numbers, I Would Be True, and Follow the Gleam, effectively carried out this thought. The breakfast was arranged by the Young Friends Council with Dorothy Douglas and Garnet Freeman in charge.

The Bible school, of which Hilman Brock is superintendent, was favored with special numbers by the orchestra under the baton of Laura Melton, a solo by Florence Crawford, and a reading by Elizabeth Powell. Two hundred twelve persons were in attendance. Choral numbers featured the morning meeting for worship when Murray S. Kenworthy spoke on "What Is Vital in the Easter Message?"

A capacity audience witnessed the dramatization of the story of the rich young man entitled, "For He Had Great Possessions," given under the auspices of the women's Try-Us class under the direction of Violetta Kenworthy. Beautiful scenery, appropriate costuming, and sincerity of action made the pageant both attractive and inspirational.

Various classes of the Bible school are conducting the regular mid-week prayer meetings.

We are always lamenting and repenting of our wickedness: but even in that we flatter ourselves. Our real sin is not wickedness, but something less dignified and exciting, for which I know no word but the half French one, banality. Banality is a word for sameness where it ought not to be, that is, in the things of the mind.—A. CLUTTON-BROCK.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

ENGLAND SHOWS THE WAY

A prolonged economic crisis is not unlike an illness whose effects are felt long after the virulent form of the malady has been cured. England has made a farsighted move to reduce those after-effects by organizing a camp in which unemployed men may be kept in physical and mental health. This recognizes the fact that unemployment can so demoralize workers that they are unfit for whatever work is finally found for them. England means to keep its man power unimpaired.

We Americans are not looking that far ahead. Engrossed in present difficulties, we are blinding ourselves to the prospect of facing the period of recovery with millions of demoralized workers. This is particularly true in the soft coal mining industry, where half a million men are on such short working hours and low wage schedules that practically all of them may be said to be slipping in vital energy and courage to meet life.

These facts are forcefully presented to the two-score field workers of the American Friends Service Committee, whose present feeding of miners' children in five coal States provides all too vivid proof of what lack of work can do to communities. In one mining town these facts were tabulated: Out of a population of 268 families, 190 families have been out of work for the past nine months, and 31 other families have had no work for two full years.

No figures can express the black outlook of such a town. Men walk miles into adjoining valleys searching for work, but must return empty-handed to hungry families. They find the same conditions wherever they go, and into these coal villages is sifting the general comprehension that coal mining is a declining industry which will probably never need more than half the miners, even when a business revival comes in other trades.

As individuals, the miner people are meeting their crisis with extraordinary patience and cheerfulness. For years their living standard has been shamefully below a civilized minimum. They cannot afford to buy soap to wash their clothes and themselves; they are dressed in little better than rags; their houses are of thin boards, without modern sanitation and without pretence to cheerful decoration. Some paste old newspapers on the wall; occasionally there is a window curtain—relic of boom times now long departed. Practically all of their

meagre wages goes into 'paying mine doctors' fees, powder charges and rent; most of them are in debt to their companies and receive a few dollars worth of food each week against future earnings.

It is no wonder, then, that these people respond to the suggestions of Friends field workers that they try their hands at those simple domestic handicrafts and chores which lack of materials and a long habit of neglect have made almost to disappear from mining villages. The intolerable pressure of present conditions is already turning their minds to these activities. One woman discovered hooking rugs with a bent nail. She was given a wooden handle hook, some cloth scraps and designs. She is now the proud teacher of other women in the village.

In another district an old man was found making hickory chairs with the ingenuity of the true craftsman. He brightened at the suggestion that he head a shop in which idle miners be his pupils in the handicrafts which their pioneer ancestors once knew in the days before coal mining invaded their hills.

In one village the unemployed men refer to themselves as the "chain gang." They have offered themselves for any type of work in exchange for food and clothing.

Perhaps their willingness to do anything for food and clothing may best be explained by this field note in which a Friend indicates what is happening to their children:

"I lay awake a long time last night after returning from ——. There were many children out of school because of illness, and some who were there had not brought any lunch to school for three weeks. They had come without any breakfast and gone home at noon to conceal the fact that they had no lunch with them."

It is those children who in large measure are responsible for preventing the miners from making violent demonstrations against their miserable living conditions. Without the anchors of wives and children, it would be inevitable that the men of the mines would break the restraints of convention and authority. As it is, they patiently endure, waiting for a turn of events.

Educated industrial America, which knows that there cannot be prosperity in coal mining for 500,000 men, must assume responsibility for these simple, unvocal people. By itself the coal mining industry can hardly cope with the situa-

tion, for most coal companies are without funds to help rehabilitate surplus workers in other lines of work. Many of them are setting aside land on which a few miners can begin life again as sustenance farmers. This can only scratch the surface of the major need of finding an outlet for the energies of thousands of workers.

Following England's lead, this country should consider these things while yet there is time to act. Coal is a basic pillar of our machine age civilization. We cannot leave its miners in a state of moral degeneration.

HEALTH WORK IN INDIA

Harry and Rebecca Timbres arrived in Santiniketan, where is located the Settlement and School of Rabindranath Tagore, on November 13th. Their medical and hygiene work among the near-by villages is already well begun (and so, we hope, half done). A recent letter from Harry says, in part:

"Our new medical scheme is as follows: (1) to make an intensive medical study of four typical villages, and (2) to try to start a Health-Cooperative on the Yugoslavian model. The former will include a Malaria Survey, and a study of how an Indian village might be made free from this all-pervading disease.

"Towards the founding of the Health Cooperative several important steps have already been taken. Our four villages, three of which are Hindu and one Mohammedan, have combined to build a small Health Station free of cost to us. This house, which is being built of sundried mud, is now in process of construction. The villagers have also formed themselves into a Health Society, with membership dues of six cents per month, a sum which is very large for a villager, who would earn about half of this amount for one day's labor."

At the formal opening of the new work on February 8th, several Government officials attended, and heralded it as a new type of village medical work, and one which is much needed. It seems possible that if this Cooperative plan works out well, the Government may take it up, and extend it through the country. Harry is, of course, looking forward to a period of demonstration, survey, and health education, before the villagers can be prevailed upon to cooperate to the extent of their ability.

"Within a few weeks," he writes, "I hope to get started a small Health Bulletin of our own for distribution among the villagers, in English and Bengali. It will be part of our general Health Educational program; and education is essential to the success of any scheme."

First-hand experience is the one sure foundation of religion as of knowledge. MAURICE L. ROWNTREE.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A CLEAR STATEMENT FROM BERLIN

Editor, THE AMERICAN FRIEND:

Friends of mine in America have just asked me again the question which I thought had been answered—whether Germany deserves friendship in view of the supposedly careless or improper way in which German citizens used the money which they borrowed from America. Of course, the persistence of this question is due in large part to the articles by Garett Garrett in *The Saturday Evening Post*, which were also reprinted and widely distributed by Garvin of the American Chemical Foundation for his own purposes, mostly in connection with the American tariff.

Mr. Garrett was possessed of the idea, almost a fixed idea, when he was here in Berlin last summer, that German borrowers had asked for loans from America with no real intention of paying them back, or using them in such a way that they could be paid back of the returns from the business which they made possible. I say that Mr. Garrett had this idea, because I know an important American here who talked with him and, as he tells me, did his best to disabuse Mr. Garrett of that preconception. But as is now known, he did not succeed.

The facts are, of course, that in the first place, the Germans did not in general ask for that money. It was almost forced on them by the high-powered salesmanship of American capitalists who believed quite sincerely that Germany, honest, industrious, and scientific, offered some of the best chances in the world for lending money both safely and profitably. It was an optimistic era during which many loans were also made in the United States, which have since proved unjustified. In the second place, the money borrowed in Germany and devoted to what one may call non-productive purposes, amounted to only about 3% of the total; and when I say non-productive, I do so with the reservation that I believe many of the undertakings which were made possible by that 3%—playing fields, swimming pools, school buildings and the like, are more than justified by their social value. But even if they are useless from a cold business point of view, they are insignificant in comparison with the total borrowing of which people are speaking. I mean to say that the total for non-productive uses was considerably less than 100 million dollars, as attested by the recent Layton Report from Basel, whereas the

total indebtedness amounts to about 2 billion dollars.

I cannot say that the loans to Germany were made after due consideration, but I think they are not materially less safe than loans made at the same time to various American concerns. Anyone who cares to look at the market prices of American bonds will realise that there have been mistakes made in the United States also, and very serious ones. I do believe, however, that the charge of lack of faith is no more to be lodged against German borrowers as a whole, than against American borrowers as a whole. The German people are as capable and as honest as they ever were. Of course, these are difficult times, and there is a spirit of justified resentment among the unemployed which one may easily regard as hostile to business enterprise. But from yesterday's Presidential vote here in Germany one obtains the clearest possible picture of the devotion to good order and safe methods of progress which

RUM'S ARMAGEDDON

(Tune: We're Tenting Tonight.)

We're camping today on "Megiddo's Plain,"

In battle line arrayed;
Opposing Rum's high-handed greed,
And schemes the "Wets" have laid.

This Rum war has raged, lo, many a day;
Deep scarred its veterans be;
Yet firm they grip their purpose true—
"No Rum," they still decree.

We're standing today, at the battle front;
Come, rally with us here;
Stand for your home and native land;
Vote for their honor, dear.

To colors, yeomen 'tis your Country's call;
Arouse! its laws defend,
Its flag protect, its weal conserve—
This "Great Red Dragon" end.

CHORUS

Many are the hearts that are loyal and pure,
Fending the Amendment true;
Many are the voters, now standing for the right;
May right depend on YOU?

Vote then today; vote the right way;
Strike down this tyrant, Rum;
Vote, then, today; vote as you pray;
Vote 'gainst this tyrant, "RUM."

FRED LEWIS RYON.

Penney Farms, Florida.

is a basic trait in the German people. I refer not only to the large vote of Hindenburg, a proof that violent changes are not yet desired, but also to the general good order which prevailed throughout the whole land at this most emotional of elections. This whole event, especially when considered in the light of the behaviour of the German people last summer during the banking crisis, and the voting on the petition to recall the Prussian government, is as clear a confirmation as one can ask of the belief that the German people are not irresponsible, lightly emotional, and nationalistically self-centered, but are fully worthy to rank among the finest nations of this not too noble world.

RICHARD L. CARY

Berlin, March 14, 1932.

JAPANESE AGGRESSION SHOULD NOT BE MINIMIZED

Editor, THE AMERICAN FRIEND:

I have observed a tendency in some articles in Friends papers to minimize the injustices perpetrated by the Japanese government in the Sino-Japanese conflict. Most church papers of America, some of which represent large missionary and financial interests in Japan, are editorially and otherwise very outspoken with respect to the real situation. Friends of all others should be clear-headed in considering facts.

In the terse language of a South African delegate addressed to the League of Nations, "The Japanese army had been destructively used against Chinese forces in Chinese territory. Moreover Japan had refused to use the pacific means available under the Covenant, whereas China had placed her cause in the hands of the League from the beginning."

This outrage upon China, the killing of thousands of her people, the violation by Japan of treaties in which she had agreed to submit to other nations disputes that may arise, her insult to the intelligence of the world when she has claimed that she is not at war have all been a terrific damage to the peace machinery of the world. Under the circumstances, although the sympathies of many of us are properly with the citizens of Japan and those of American residents in Japan who have felt outraged by the situation, it is not correct or ultimately safe to gloss over the murderous activities of the Japanese government. These activities have been a cruel blow to the cause of peace and to a belief in a new recognition of the sanctity of treaties, which Friends of all others endeavor to support.

WILLIAM C. ALLEN.

Denver, Colorado.

Wonder is that the discovery of which adds to the meaning and the richness of all else in life.—ARTHUR THOMPSON.

QUARTERLY MEETING HELD AT KOKOMO

Kokomo Quarterly Meeting was held at Union Street Meetinghouse, Kokomo, Indiana, March 18-20. The meeting on Ministry and Oversight was well attended and the theme for discussion was Heaven as a place of happiness, peace and rest, prepared by God for his children to enjoy. At the business session the report of a committee to consider the recording of George A. Sherer as a minister of the gospel was adopted and he was recommended for such action by the Yearly Meeting. Encouraging reports were given of the spiritual condition of the local meetings. The theme for discussion, "Two Experiences of Grace," was introduced by Ora Thomas who gave a very clear presentation of the subject. In the discussion many gave personal testimony in attestation of their faith. The theme proposed for next Quarterly Meeting is "The Qualifications of Elders and Overseers." Lena Chamness of Fairmount Quarterly Meeting and John Wesley Huddleston of Indianapolis were acceptably present.

On Saturday, following a worship program, Errol T. Elliott of Richmond gave a helpful message on Fear. Representatives from seven monthly meetings were present. Mary Sturdivant, the only surviving charter member of Union Street Meeting, recalled earlier events of interest. Talks on Prohibition were made by Rolla Freeman, Ruth Haworth, Lorene Ware and Lela Braithwaite. John Compton, Yearly Meeting Superintendent on Prohibition and Public Morals, spoke on "American Youth and the Liquor Problem," quoting many statistics and urging the presentation of pledge cards to the young people in the monthly meetings.

WILMINGTON ACTIVITIES

In preparation for the observance of the Easter season, district cottage prayer meetings were held for six weeks previous to Easter Sunday, two being held on each Wednesday evening, in different sections of the city. Our attitude toward the Bible, toward God, toward Christ, toward Man, toward Self, toward the Church, were the topics discussed informally. During March the pastor, O. H. Folger preached sermons on the topics: "What is man, that thou art mindful of him?" "What will you do with Jesus?" "For Christ and the Church." In a vesper service on Palm Sunday, an Easter cantata, "Now Is Christ Risen," by Carrie B. Adams, was presented by a large choir of which Ellen Robinson was director, and Virginia Peelle, organist. Channing Pollock's play, "The House Beautiful," was read and told in substance in an evening service by Herschel Folger.

Two special services were held on Easter Sunday. The Bible School met at 9:15 a. m. and continued through the morning service in one unified meeting. After the pastor had given a story-sermon for the children, he preached a stirring sermon on "The Old Gospel in the New World." Special Easter music assisted the worship. A reception was held at the close for several new members and several associate members who were becoming active members, to whom the right hand of fellowship was extended.

The evening service was divided into two parts. The first half hour was devoted to a musical program consisting of singing and devotion, and of music by the orchestra under the direction of Esther Starbuck. The second half hour was devoted to the religious play, "Dust of the Road," by Kenneth Sawyer Goodman, directed by Beatrice Folger, and played by Maurine Taylor, Richard Hiatt, Sylvester Haines, and George Hartman.

The College orchestra, under the direction of Prof. Luther Jones, presented a pleasing concert in the church on Tuesday evening, March 8.

The Wilmington Yearly Meeting Conference of Young Friends, which assembles quarterly, met in the Wilmington Church on Sunday afternoon at 3:30, March 13. Seventy-five young Friends attended and represented more than a dozen groups. David Day, of Richmond, Indiana, Executive Secretary of Young Friends in the Five Years Meeting, talked on distinctive qualities of Quakerism. Four other young Friends from West Richmond participated in the informal discussion. The Chester Young Friends furnished the music of the evening. Margaret Leasure, the Yearly Meeting Superintendent, presided in the business session in which the president of each group represented reported their activities of the last three months. A potluck supper and games added a pleasant social hour. David Day addressed the evening service in the church auditorium.

* * * *

The Young Friends Activities Committee of Wilmington Yearly Meeting has sent out some two hundred letters regarding military training to the senior high school boys of all denominations in their immediate locality. The correspondence included also a copy of "Shall I Renounce Compulsory Military Training?" supplied by the Committee on Militarism in Education, Bible House, Astor Place, New York City. They are seeking to solve this problem for students by bearing a testimony against compulsory military training in public high schools and colleges.

WITH LONG BEACH FRIENDS

Ernest W. Bysshe, minister of the First Friends Church brought the message Easter morning on "The Risen Life." His text was "If ye then be risen with Christ seek those things which are above." He said in part: "We have recently come into a new era, an era so utterly strange and filled with such vast possibilities for good and for evil. Some tell us that the monster we have invented is going to crush us. *Machine* is the monster's name. We must either bring the machine age into subjection to the Spirit of God or we shall find our boasted civilization falling in ruins and dust about our heads. The *risen life* must spiritualize the material. *Risen life* is within the soul itself. *Risen life* is character. *Risen life* works among lowly things, molding, fashioning, choosing, building. *Risen life* is Christ within us, the victory that overcometh the world and the hope of eternal life. This is the challenge."

At 9:45 a. m. the Sunday school of which Alistair Haworth is superintendent, presented its Easter program with songs and readings by the various classes. A beautiful poem written by our loved Ella C. Veeder on the theme of "Easter" was read by the author. The choir of the church presented the Easter cantata by Stoughton, "Resurrection Life" at the 7:30 p. m. service with Charles Ward at the console and Grace J. Johnson director of the choir.

MARION FIRST FRIENDS

Pre-Easter services were held at First Friends church, in Marion, Indiana, sponsored by different Sunday-school classes, with appropriate music arranged for each meeting. Splendid messages were brought by Frank J. Long, pastor, Zeno H. Doan, A. F. Klein, and Herbert Haldy, pastor of the Second Friends church. The full program for Easter Sunday came as a climax of the week. Sunrise prayer meeting, at 6:30, was a gracious service, at which our risen Lord seemed to draw near. A delicious breakfast was served in the church dining room. Morning worship was held at 9:30 so that the entire Sunday school might participate in this most beautiful service of Easter day. The pulpit was banked with flowers given in honor of departed loved ones. Mrs. W. E. Darter conducted the annual memorial service. "An Easter Journey" was the subject of the pastor's message. Special Easter music completed the program. In the evening, an illumined cross made more sacred the candle light service, while the choir sang the songs of the Cross. Almost the entire congregation joined in the solemn dedication prayer which closed this joyous Easter day.

QUAKERDOM • AT • LARGE

The "Irish Swarthmore Lecture" to be given at Dublin Yearly Meeting the last of April, will this year be presented by Anna Cox Brinton who has announced that her subject will be "The Function of Quaker Literature." It will be remembered that last year Herbert Corder gave this lecture using as his subject "The Wider Fellowship."

* * * *

The Nebraska Association of Church Colleges met for a two-day program at Nebraska Central College, Central City, Nebraska, April 1-2, with an attendance of 130. The address of welcome was given by President O. W. Carrell, and other Friends on the program, as chairmen of departmental groups, were Milo H. Crosby, Theodore L. Moore, J. Evelyn Mott, and Golda O. R. Carrell. The subjects announced for discussion promised a most interesting and profitable occasion.

* * * *

A. Winifred Cramp, an English Young Friend, whose visits to this country to attend Young Friends Conferences will be pleasantly remembered, and who is Secretary of the Students' Committee of the Friends Service Council of London Yearly Meeting, being well known to students in all the European Quaker Centers, was married in February to Walter Wilkinson. They are now making visits to Student Centers in Holland, Germany, Poland, Czechoslovakia, Austria and France and expect to return to London the last of April.

* * * *

Alvano C. Goddard, who has been serving as secretary of the Palestine Mission for the past two years, is on his way home, returning by way of London for a short visit with English Friends. After May 25, his address will be care Arthur Goddard, 507 Fifth Avenue, New York City. After June 3 he plans to be in New Bedford, Massachusetts. Irving and Anna Kelsey are assuming their service with the Palestine Friends upon the departure of Alvano Goddard. They may be addressed at the Friends Schools, Ram Allah, Palestine.

* * * *

Quaker literature in over twenty languages has been issued through the Foreign Literature Board of the Friends Service Council of London Yearly Meeting since 1919. The latest is a Finnish translation of Corder Catchpool's pamphlet "Quakerism," which has previously appeared in English, French, German, Polish, Russian and Esperanto. This Finnish version is published by the Finnish Peace Society. A recent publication

in Esperanto is a twenty-page pamphlet by Edward Grubb, "Quakerism and What It Stands for." The Turkish translation of "Quakerism: A Religion Without Forms," by William E. Wilson, aroused a good deal of interest on its first appearance.

* * * *

Following an illness of two or three months, J. Elwood Cox, well known North Carolina Friend and banker, died March 29 at his home at High Point, at the age of seventy-five years. He was very active in the affairs of North Carolina Yearly Meeting, which he had long served in many important capacities. He was Chairman of the Board of Trustees of Guilford College and was also a member of the Board of Trustees of Duke University. He had long been prominent in the business world, having been founder and for forty years President of the Commercial National Bank of High Point. He had been active in the leadership of the American Bankers Association, having served as a member of its Council for fifteen years and for two years was Treasurer of the Association. He had also been honored by being elected President of its National Bankers' Division. His passing will be of particular loss to the interests of North Carolina Yearly Meeting.

* * * *

We recently gave in these columns the gist of a cable to the *New York Times* saying that our Friend, Dr. Inazo Nitobe of Tokyo, Japan, had been compelled to apologize for having said that militarists were as dangerous as communists. A later cable from Tokyo to the *News-Chronicle*, London, gives a different version of the distressing incident. Under date of March 12, it said: "Dr. Nitobe is lying in hospital under the constant fear of bodily violence, though crippled with sciatica and closely guarded by police. His enemies are a powerful Nationalist organization. This is a consequence of remarks made by him recently which were interpreted as insulting to the army and because of which he received a number of threatening letters denouncing him as a traitor. Subsequently the Zaigogun Jin-Kai Reservists' Association, which has a membership of 3,000,000, demanded an apology from Dr. Nitobe. Though the papers asserted that an apology was actually made, Reuter's Special Correspondent is assured on good authority that Dr. Nitobe declined to apologize, but that 'he gave an explanation which the higher officials readily accepted.' However, reactionary elements among the Reservists continue to demand

an unqualified apology and back up their demand with threats of personal violence." The sympathy of American Friends certainly is very great on behalf of our Friend, Dr. Nitobe, and his wife.

* * * *

Friends everywhere have been inexpressibly shocked at the tragic death, through a suicide pact, of Horace E. and Floy Elizabeth Coleman, and their twenty-one-year-old son, Horace E. Jr., which occurred at Chicago on March 28. The parents, widely known for their long years of missionary and Sunday School work in Japan, have been residing at the old Coleman home at Bloomingdale, Indiana, and have lectured rather extensively on phases of Japanese life and culture. They had gone to Chicago to spend the week-end with their son, a student in Chicago University, who it is feared was having some kind of trouble. On Monday evening, apprised of their intentions by a letter written by Horace Coleman, friends found the trio in a private garage seated together in the rear seat of their car, hands clasped, death having resulted from gas fumes from their automobile exhaust. A note was found on the front seat requesting that their bodies be cremated and their ashes sent to Japan, which request is being complied with. While the motives behind the deed cannot be fully known, the tragic ending was probably the result of a combination of circumstances. While it may not have been the immediate occasion of the tragedy, the Colemans, who had given themselves so enthusiastically, since retiring from active service in Japan, to promoting cultural relations between that country and the United States, have undoubtedly been greatly depressed over the recent crisis in the Far East. Their years of work in Japan seemed compromised and the country they had come to love was disgraced in the eyes of the world. Their work seemed at an end and financial difficulties may have faced them. As to the manner of their death, it is evident that they had imbibed much of the Japanese philosophy, according to which a multitude of circumstances make suicide a laudable and praiseworthy act. We cannot understand and we do not pass judgment. We sorrow over the tragic loss of our dear friends, a fuller statement of whose life and service we will present later.

NEWS OF OUR MEETINGS

Fred E. Carter, pastor of Winchester Friends Meeting closed a two weeks' series of meetings at White River Friends

Meeting, March 20. The gospel was preached in its fullness and truth was made manifest. The members were strengthened to go forward and his labor will continue to bear fruit in their lives.

* * * *

The Women's Missionary Society of the Friends Meeting at Cincinnati, Ohio, has completed its first year of work and commemorated its founding on February 26 with a birthday party. They have completed about forty dresses for children between the ages of eight and twelve which have been distributed to the needy in Cincinnati by one of the members, and are now making quilts to be sent to the Indians. The membership has increased very materially, the interest and cooperation being delightfully manifested.

* * * *

The one great objective for Friends at Jonesboro, Indiana, from Christmas to Easter has been evangelism culminating in two weeks of meetings preceding Easter conducted by Charles Pitt, a local minister. During the first quarter the messages have been drawn from the Gospel of John giving Friends' interpretation of love and redemption, resulting in a deeper spiritual fellowship and unity of effort. Cottage prayer meetings for two weeks preceded the special meetings with much home visitation by the pastor and workers. The messages of Charles Pitt helped deepen the spirit of prayer in intercession for others. The young people held their usual Easter breakfast in the basement of the church which followed a short program of worship. Thirty-seven were in attendance. During March the members of the meeting were urged to bring in their tithes with gratifying results and the church debt is rapidly disappearing. The pastor and his wife, Clyde and Lenna Watson, are proving themselves good church builders.

* * * *

During the special Easter morning service at First Friends Meeting, Richmond, twenty-five members were formally welcomed by the pastor into the church family, they having been received as members at the March monthly meeting. Several had brought their certificates from other meetings and some let-

Quaker Experiments in Christian Living

By Elizabeth H. Emerson

This new study course is written primarily for Intermediate boys and girls. It shows how the belief of Friends in the sacredness of personality and the equality of all people has led to many reforms. Here are stories of Quakers who have put these principles into practice in great movements such as peace, slavery, prohibition, prison reform, etc. Projects are suggested for each lesson which may be worked out individually or as a group.

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FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

ters from other denominations. Special music by the choir was also a pleasing feature.

* * * *

Easter Day at East Parsonsfield, Maine was a day of brightness and praise. Robins were singing in the sunshine outside, and inside the meeting-house were beautiful decorations of flowering plants, jonquils, and pussy-willows. There was a large attendance of people. A chorus of ten young men and women rendered a musical service entitled "Easter Lights the World." Solos were sung by Beatrice Hanson and Louise Hussey, and duets by Josephine Carr, Thelma and Ruthven MacDonald. At the evening service the young people's chorus again furnished music. Special awards were given during the Bible school to Carrol Day and Wayne Hanson for perfect attendance for the quarter in spite of bad traveling and winter difficulties. Mary Mooradian and Coralie Warren were also rewarded for good attendance, having missed only one Sunday.

* * * *

The Friends Missionary Society at Greenfield, Indiana, held the March meeting at the home of Maude Hastings, fif-

teen members answering to the roll call. The first chapter of the book, "The Challenge of Change," was splendidly given by Jessie Meek. An interesting discussion followed the presentation, which showed clearly that, although political, economical, and even religious life may change, human need is constant. Friends joined with the Presbyterians and the Christians in presenting the cantata, "Jesus Lives," to a large audience on Good Friday afternoon in the Presbyterian Church, the pastor, E. Partington, taking one of the leading solo parts.

* * * *

An early morning Easter service was held at the Friends Church, Winchester, Indiana, with 135 young people present, and after the devotional service a breakfast was served in the basement. At Sunday school, 271 were present. The choir gave an Easter cantata, and the pastor spoke briefly on the Meaning of Easter. When he gave opportunity to those wishing to unite with the church to come forward and be welcomed, ten adults and six children accepted the invitation. At the Young People's vesper service upon request of the young people, the pastor, Fred E. Carter, spoke to them of the coming of Spring and its message of the Resurrection.

DEATHS

GOODYEAR—At Poughkeepsie, N. Y., March 19, 1932, James F. Goodyear. He was born in Yonkers, N. Y., in 1875. For seventeen of the past twenty-one years he has been a resident of Clinton Corners, N. Y., and an active worker in the Clinton Corners Friends Church. He is survived by his wife, Grace T. Goodyear, and two children, Albert and Louise.

HOOVER—At Washington, D. C., March 10, 1932, George Clyde Hoover, son of Benajah and Ellen Hoover, in his sixty-

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Westtown School

Announces the continuation of the Regional Scholarship Plan for 1932-33

who are ready to enter Sophomore or Junior years in High School (10th and 11th grades) are eligible. Each scholarship is for \$400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

JAMES F. WALKER, *Principal*

Westtown School

Westtown, Pennsylvania

fifth year. Born at West Branch, Iowa, a birthright member of Friends, he was an attorney at Washington and for the past four years was senior attorney for the Bureau of Valuation of the Interstate Commerce Commission. He was cousin and childhood playmate of President Hoover and assisted Will Irwin in writing the life of the President. He was a member of the Irving Street Meeting of Friends. Surviving him are his wife, Ruby; a son, Claude L.; a married daughter, Helen Yoder of West Branch; and three grandchildren. Funeral services were attended by President and Mrs. Hoover and many government officials and employees.

JACKSON—At Poplar Run, near Farm-land, Indiana, March 5, 1932, Fleeta Jackson, daughter of Lindley and Martha Parker, in her fortieth year. In 1918 she was left a widow with three little children to whom she gave her best, and with the aid of her parents succeeded in keeping her little family together. She lived a sweet, consistent Christian life and even in affliction was faithful and helpful. She will be greatly missed by her family and her many friends.

JOYNER—At his home near Franklin, Va., February 22, 1932, in his sixty-first year, William A. Joyner, son of John T. and Eliza Beale Joyner. He joined Black Creek Meeting when about twelve years old and when Bethel Monthly Meeting was set up his membership was transferred to that Meeting. He was always an interested, active and useful member and had been an elder for many years.

LAWRENCE—At her home in Spiceland, Indiana, March 26, 1932, Hannah Thorne Lawrence, in her eighty-ninth year. Born in Greene County, Ohio, a birthright member of Friends, she was converted in early womanhood and was ever loyal to the faith of the church, serving for many years as an elder and was active in various lines of work. In 1871, she was married to Daniel Lawrence who preceded her to the heavenly home in 1924. Surviving her are three daughters, Alice, Elma, and Mary L. Smith of Spiceland, and four grandchildren. Funeral services were conducted by Truman C. Kenworthy, assisted by Adelbert S. Wood and William O. Fox.

TROTH—At Philadelphia, Pa., February 25, 1932, Mary, daughter of Samuel F. and Mary Troth, a lifelong member of Orthodox Friends Meeting for the Western District. With a constant and clear faith in the atoning sacrifice of our Lord for salvation she lived a long life of loving, unselfish devotion to the welfare and comfort of others, and her belief in God's faithfulness in answering prayer was truly inspiring.

Westtown offers ten competitive regional scholarships throughout the United States. Applicants will be nominated by committees of Alumni in each district, the selection being made on the basis of character, leadership and scholarship. Only new students born in years in High School (10th and 11th grades) are eligible. Each scholarship is for \$400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

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Westtown School

Westtown, Pennsylvania

WHITAKER—At the home of her daughter, Mrs. John L. Dryden, Parsons, Kan., with whom she had made her home for the past twelve years, March 10, 1932, Emma C. Whitaker, widow of William B. Whitaker, aged seventy-seven years. Born in Lincoln, Delaware, she was married in 1873 and went with her husband to Buffalo, Kansas. Three daughters and two sons were born to them. In 1909 she came with her two sons, Penn and John, to Oskaloosa and brought her membership to the Friends Meeting there. Later she went to reside with her daughter. Her warm friendliness, gentleness, and devotion to the welfare of her family, with the example of her quiet and restful religious life will be remembered by many. Interment in cemetery at Buffalo, Kansas.

WYMAN—At his home in West Branch, N. Y., after fifteen months of illness following a cerebral hemorrhage, March 20, 1932, George Hawthorn Wyman, in his sixty-fourth year. In 1891 he was married to Jennie A. Thomas who died in 1917 leaving three daughters, Mildred Houser of Rome, N. Y.; Mrs. Albert E. Partner and Mrs. Stanley W. Rebe. Two years later he was married to Bertha W. Brown, who with their two sons, Orley and Sexton, survives him. He was a birthright member of West Branch Meeting. His kindly spirit and his sympathetic understanding when friends were in trouble will be long remembered.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

441-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St., Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and ad-

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KELSAY-PHILIPS ALL EXPENSE TOURS

Ruth W. Kelsay and Caroline Philips are organizing their fourth European Party and a Party to the West and to Alaska. Friendly groups. Friends School, Wilmington, Delaware.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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